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Edited by

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CONSTRUCTIVE STUDIES

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MAP
Illustrating the
TRAVELS OF PAUL
Boundaries of Provinces after Ramsay
SCALE OF MILES
0 25 50 100 150 200
Longitude East from Greenwich
ROME
Three Taverns
Appii Forum
ITALY
Puteoli
Brundisium
ADRIATIC SEA
Dyrrachium
DALMATIA
MŒSIA
ILLYRICUM
THRACE
BLACK SEA
MACEDONIA
Philippi
Neapolis
Amphipolis
Beræa
Thessalonica
Apollonia
SAMOTHRACE
PROPONTIS
Byzantium
BITHYNIA AND PONTUS
PAPHLAGONIA
KINGDOM OF POLEMON
Ancyra
Tavium
GALATIA
Troas
MYSIA
Dorylaion
Nacoleia
Assos
Adramyttium
Kotiaion
Pessinus
Mytilene
Pergamos
Thyatira
PHRYGIA
ARMENIA MINOR
THESSALY
Nicopolis
ÆGÆAN SEA
ASIA
CAPPADOCIA
Chios
Sardis
LYDIA
Antioch
Iconium
Tyana
SICILY
Rhegium
ACHAIA
Athens
Corinth
Cenchreæ
Smyrna
Philadelphia
Hierapolis
Ephesus
Laodicea
Colossæ
Lystra
CAONIA
KINGDOM OF ANTIOCHUS
COMMAGENE
Syracuse
SAMOS
Miletus
CARIA
PISIDIA
Derbe
Tarsus
SYRIA AND CILICIA
PATMOS
Cos
Cnidus
LYCIA
PAMPHYLIA
Attalia
Seleucia
Antioch
MALTA
ADRIA
Rhodes
Iotapa
Patara
Myra
CYTHERA
MEDITERRANEAN SEA
Phœnix
CRETE
Salmone
CYPRUS
Salamis
Gulf of Messara
Lasæa
Paphos
CAUDA
C. Matala
Fair Havens
Sidon
Damascus
Tyre
Cæsaræa Philippi
Ptolemais
GALILEE
Cæsaræa
PERÆA
Samaria
Joppa
SAMARIA
Lydda
Jerusalem
JUDÆA
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THEOLOGICAL SEMINARY

THE STORY OF PAUL

FOR BOYS AND GIRLS OF JUNIOR HIGH SCHOOL AGE

THE PUPIL'S BOOK

By

THEODORE GERALD SOARES

THE UNIVERSITY OF CHICAGO PRESS
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In Memoriam

BAYNE BRYAN BLANKENSHIP

(A.E.F.)

He fought a good fight

FOREWORD

THE AUTHOR TALKS WITH THE PUPIL

You are boys and girls in junior high school. You are thirteen or fourteen years of age. You know how to read well and have read scores of books. You have read about people who lived thrilling lives —adventurers, discoverers, pioneers, hunters, soldiers, sailors, aviators, engineers. You are interested in people who do big things; and you are right, for they are the interesting people. You know the people who are active and successful today. I presume you could tell about some of the aviators who have made the great flights; engineers who have built bridges and canals; inventors who have given us the modern wonders; baseball, football, tennis, swimming, and golf champions. You do well to follow the successes of these people, for it helps to make life rich and varied. Furthermore, you are thinking of what your own work is to be, and you will get suggestions from the careers of these people that may help you to make your decision.

I am sure you have secured some acquaintance with the men and women who have made America what it is. Can you recall the names of the colonial

leaders, of the revolutionary patriots, of the explorers and the pioneers? Do you know the story of some of the inventions that have made us a great industrial people? I am sure you know the men and women who wrote the poems, the stories, and the histories which have made American literature.

It is remarkable what a large acquaintance we get with these people whom we know in our reading. They are our imaginary friends, that is, those who live in our imagination. How poor life must be for people who do not read. Of course you will go on reading as long as you live, and every year will add to your acquaintance some new persons who have done notable things in the world.

Some of the interesting people whom we have in our list of imaginary friends are in the Bible. You can doubtless mention a number of whom you have learned, together with some of the striking deeds they performed. Many of us who have read the story of Paul think he was one of the most interesting men that ever lived, and are very glad that we have made him one of our memory comrades. Thinking that you would like to join us in this experience of knowing Paul, I am suggesting that we find out about this adventurous man, who undertook a most difficult work, who was always in trouble because some people disliked what he was doing, but who had a marvelous way of escaping from danger.

Paul, believing that his whole life had been changed through his faith in Jesus, became so thrilled with the hope that the whole world could know and follow Jesus that he set out to travel from city to city to tell his story. It was in this enterprise that he met his adventures.

It would be quite fair to say that Paul was the greatest man of his day. There were some notable Roman writers, generals, emperors; there were also men of great wealth and power. But none of them changed the history of the world as Paul did.

In fact, he was one of the really great men of all times. He was a vigorous, dramatic personality; a man of extraordinary courage and resource; a leader of men. You know something about him, of course, for every young Christian has heard of his strange conversion, of his loyalty to Christ, and of his work as an apostle. But you will want to know him more intimately. He is the kind of man to have for a life friend.

Paul will help you to understand religion. Sometimes religion seems different from the rest of life—study, work, play, amusement, and those dreams that we all enjoy. Paul was a man who lived his religion. It helped him in every life experience. Christ was his friend, his guide, his companion, his master. He found the greatest interest and satisfaction in doing everything in loyalty to Christ.

Another reason for knowing Paul is that it was

really he who organized the early Christian churches. We owe it very largely to him that we have this religious fellowship in which we have grown up, and which means so much to us.

There is some difficulty in making friends with a man who lived so long ago and so far away. He did not do things just as we do them. Nor did he meet just the same conditions that we meet. He never saw a railway train or an automobile; he never used a telephone or listened to a radio; he never read a newspaper or saw a comic strip; he never played baseball and never saw anybody skate; he never wore trousers or a sweater; he never ate turkey or ice cream. But he traveled by land and water; he had access to the news of the day; he was a good athlete; he wore the clothes of his time and could enjoy the good dinners that were so well cooked in that luxurious age. When he was fourteen years old, he had many of the same abilities and skills that you have; he had many of the same hopes and fears; he had struggles with difficulty and temptation; and he grew up to live a vigorous and effective life.

We must take a little trouble to think ourselves back into that interesting old first century. If we will do so, we shall find that we can understand Paul, and shall gladly add him to the list of the friends who live in our imagination and make the world delightful and inspiring.

When we are studying a historical character, we

usually begin with his birth and boyhood. I am going to suggest that we change this method and take our first look at Paul when he is in the midst of his career. I think we shall understand him better if we see first what he was really doing. Then we can go back and see how he was prepared for his work.

The first question to ask is, Where can we get information about the man whom we are to study? We have several sources to which we can go.

1. Paul's friend, Luke, a physician who traveled with him on some of his journeys, and indeed helped him when he was sick, wrote two little books after Paul's death. The first was a life of Jesus, and the second was the story of the progress of the church. The latter part of the second book was almost entirely taken up with the story of Paul. The book is named "The Acts of the Apostles." We shall call the material from this book "Luke's story."

2. Paul himself wrote a number of letters to his friends. These were fortunately preserved and came to be read in the church meetings. They have come down to us in the New Testament. He often speaks of his doings and adventures in these letters. We shall call this material "Paul's story."

3. A gentleman named Henry, who had spent many years in studying all that could be known about Paul and the times in which he lived, decided a few years ago to write an extended story of his

friend for young people. It is partly imaginary, practically what we call a "historical novel." For instance, he has called his hero "the son of Kish," though we do not know the name of Paul's father; but Mr. Henry has kept very faithfully to the facts. We shall call this book "Henry's story." It will be well for you to buy this book, as it is one that you will be glad to have in your permanent library. It is published by the University of Chicago Press.

4. As there will be a number of matters upon which you will need fuller and more detailed information, a collection of Source Material has been prepared and made part of this book. (See Part II.) It contains brief articles which can be referred to by numbers inserted in parentheses; for example, when the suggestion is made to look up "The Temple of Artemis" (6), the reference is to the Source Material, article No. 6.

5. As you become interested in Paul and in the stirring times in which he lived, you will doubtless wish to push your studies farther, using dictionaries and encyclopedias for the purpose. If any of you are studying ancient history in school, you will find that Paul's story fits into the history of Greece and Rome. Each study will throw light upon the other. It is very satisfactory when we can fit our school and church studies together.

CONTENTS

PART I. THE DISCUSSIONS

PAUL IN HIS WORK

CHAPTER		PAGE
I.	The Mob at Ephesus	5
II.	The Bonfire	9

THE PREPARATION FOR HIS WORK

III.	Boyhood and Education	15
IV.	Paul's Conversion	19
V.	Paul's Religion	23

PAUL'S PLAN OF WORK

VI.	The Five Campaigns	29
VII.	Jew and Gentile	32
VIII.	The Converts in the Churches	35

PERILS OF THE WORK

IX.	Dangers and Persecutions	41
X.	The Great Disappointment	44
XI.	The Triumph of the Enemy	47

THE SUCCESSES OF THE WORK

XII.	Paul's Review of His Work: The First Campaign	53
XIII.	Paul's Review of His Work: The Second Campaign	56
XIV.	Paul's Review of His Work: The Third Campaign	58
XV.	The Letters	61

THE LAST TWO YEARS

PAGE

XVI. THE APPEAL AND THE SHIPWRECK . . . 67
XVII. A MESSENGER IN A CHAIN 70
XVIII. VICTORY 73

PART II. SOURCE MATERIAL

1. EPHESUS 79
2. A GREEK THEATER 80
3. THE ROMAN GOVERNMENT OF A GREEK CITY . . 81
4. LIBERTY IN THE ROMAN EMPIRE 83
5. ROMAN CITIZENSHIP 84
6. THE TEMPLE OF ARTEMIS (DIANA) 86
7. THE WORSHIP OF ARTEMIS (DIANA) 87
8. ANCIENT SCROLLS 88
9. MAGIC IN THE ANCIENT WORLD 89
10. MAGIC IN MODERN ASIA AND AFRICA 91
11. THE FEAR OF DEMONS IN THE ANCIENT WORLD . 93
12. THE FEAR OF DEMONS IN THE MODERN WORLD . 95
13. MEDICAL MISSIONS 97
14. THE GREEK LANGUAGE IN THE ROMAN WORLD . 98
15. THE JEWISH LAW 100
16. THE HOPE OF THE MESSIAH 102
17. THE JEWISH SUPREME COURT—THE SANHEDRIN . 104
18. STONING AS A METHOD OF EXECUTION . . . 106
19. THE MEANING OF CONVERSION 107
20. VISIONS IN THE BIBLE STORIES 109
21. THE JEWISH SCRIPTURES 110
22. THE ROMAN EMPIRE 112
23. THE PILLARS OF HERCULES 113
24. TRAVEL IN THE ROMAN EMPIRE: ROMAN ROADS . 114
25. TRAVEL IN THE ROMAN EMPIRE: ANCIENT SHIPPING 116
26. THE JEWS IN THE ROMAN EMPIRE 118

PAGE

27. THE MAP OF PAUL'S JOURNEYS 119
28. THE JEWISH SYNAGOGUE 121
29. PROSELYTES 122
30. THE FIRST CHRISTIAN CHURCHES 123
31. PAUL'S LIEUTENANTS 126
32. ZEUS AND HERMES 129
33. ROMAN AND JEWISH FLOGGINGS 129
34. MALARIA IN ASIA MINOR 130
35. GREEK PHYSICIANS 131
36. DANGERS OF ANCIENT TRAVEL 133
37. THE CHURCH AT JERUSALEM 134
38. THE JUDAIZERS 136
39. THE CUSTOM OF VOWS 137
40. THE TEMPLE AT JERUSALEM 138
41. THE PROCURATOR OF JUDAEA 140
42. ATHENS 142
43. CORINTH 143
44. LECTURERS IN THE ROMAN EMPIRE 144
45. THE NEW TESTAMENT 146
46. STENOGRAPHERS IN THE ROMAN EMPIRE . . . 150
47. LETTER-WRITING IN THE ANCIENT WORLD . . 151
48. THE SUPREME COURT OF THE ROMAN EMPIRE . 152
49. THE WHEAT TRADE BETWEEN EGYPT AND ITALY . 154
50. A PRISONER ON APPEAL AWAITING TRIAL . . 156
51. SLAVES IN THE ROMAN EMPIRE 157
52. THE ROMAN CHURCH 159
53. THE ARMOR OF A ROMAN SOLDIER 160
54. THE GROWTH OF THE CHRISTIAN CHURCH . . 162
55. PAUL'S PLACE IN CHRISTIAN HISTORY 163

PART III. A CONSTRUCTION OF THE LIFE OF PAUL

THE PUPIL'S "LIFE OF PAUL" 169

PART I
THE DISCUSSIONS

PAUL IN HIS WORK

CHAPTER I

THE MOB AT EPHESUS

We are going to look at Paul in the midst of his work. We shall take an incident near the end of the three years that he spent at Ephesus. He felt that the people in that city were not finding God in the best way through their worship of the goddess Artemis. He was earnestly endeavoring to help them to see the power of Christ in human life. We shall see how this got him into trouble.

The Narratives

Luke's story: Acts 19:23–41

Henry's story: *Paul, Son of Kish*, chap. xxxv

Source Material

In the course of your discussion of the meaning of this incident you will have occasion to consult the following:

Ephesus (1)
A Greek Theater (2)
The Roman Government of a Greek City (3)
Liberty in the Roman Empire (4)
Roman Citizenship (5)
The Temple of Artemis (6)
The Worship of Artemis (7)

DISCUSSION

Some interesting questions will arise from your study of the story. The following are merely sug-

gestive. You should feel free to consider the questions which seem important to you.

1. Evidently we should understand something about the worship of Artemis (7) and should have some information regarding the marvelous temple that was one of the Seven Wonders of the World (6). Consider how significant this worship must have seemed to the people. Yet there was more magic than religion in much of their practice. That is, they were using the images of Artemis as charms to get luck, to put away sickness, etc. Paul, with his joyous faith in Christ, felt that he had something better to give them. Do you think that he was right to go to them with this purpose, inasmuch as it was really a criticism of their religion?

2. Paul had no desire to interfere with the business by which anyone made his living; but if he was to urge people to give up magic, naturally it would affect the workmen who made the charms. Should this have caused Paul to abandon his purpose?

3. If Demetrius felt that his business was being ruined, did he not have a right to get Paul's preaching stopped? We must get the point of view of Demetrius and see how it appeared to him. This will also show what a difficult enterprise Paul was engaged in.

4. Was Paul justified in going to a foreign country to tell people about the Christ whom he served?

When he found that his preaching produced riots, should he have ceased?

5. Look up the Roman practice of liberty (4). Consider how far this supported Paul's case. Remember that he was a Roman citizen and entitled to travel and teach throughout the Empire.

6. If Demetrius had appealed to the courts against Paul, would he have been successful (3)? He evidently was not at all confident of this, so preferred to take the law into his own hands.

7. Look up "Ephesus" (1) and consider why Paul selected that important city for special activity. It was the center of a great province. Influences from there would spread all over the surrounding country.

8. Paul spent three years in Ephesus before he was driven out by this mob violence. In our next study it will be well to consider another dramatic incident of that period of Paul's activity.

CLASS DECISIONS

After you have discussed these questions thoroughly, you may be ready to reach some decisions. Do not feel that it is necessary to reach agreement. Make a record of the decisions and of the differences. Sometimes an unsettled question may be recorded for future consideration.

The following questions might reach the point of settlement:

1. What was the nature of Paul's enterprise and what do we think of its value?

2. What right did Paul have to present his views?

3. Should everyone have a fair chance to present his opinions on all subjects?

4. Was Demetrius right in raising the riot?

CHAPTER II

THE BONFIRE

Having seen how Paul was driven out of Ephesus by the opposition of the image-makers, let us see how he had achieved some of his successes in that city. We will take an incident which was one of the most dramatic in his career and which gives us an insight into many of the strange beliefs and customs of the ancient world.

The Narratives

Luke's story: Acts 19:8–20

Henry's story: *Paul, Son of Kish,* chap. xxxv

Source Material

Ancient Scrolls (8)

Magic in the Ancient World (9)

Magic in Modern Asia and Africa (10)

The Fear of Demons in the Ancient World (11)

The Fear of Demons in the Modern World (12)

Medical Missions (13)

DISCUSSION

1. It would be a good exercise to try to put yourself in the place of a person who believed that disease was caused by demons. Suppose you were nervous and sleepless and began to fear that the

demons were working on you. What effect would this have on your mind?

2. Look up the facts about the ancient belief in demons (11).

3. Look up the facts about the ancient belief in magical powers to get luck and to do harm to others (9).

4. Paul naturally shared the beliefs of his day on these matters. Religion does not give people scientific knowledge; so Paul could not have known that these ideas were superstitions. But faith in God does enable people to conquer fear. What did Paul as a Christian think about the power of the demons? What did he think was possible for the unhappy people who were possessed by the demons? What was the relation of this faith to his Christian enterprise?

5. While the growth of knowledge has led us to give up many of these old beliefs that have frightened men, has fear gone out of life altogether? Consider how much dread still hangs about us from a child's fear of the dark, through all the vague imaginings of peril and trouble, to the last dread of death.

6. If we shared Paul's joyous sense of living with God and feeling the spirit of Christ in his life, how far could we escape these fears? Our religious faith would not save us from sickness: that help must come from medical science; but it would give us the

happy confidence that we belong to God and can trust him.

7. What is the Christian attitude toward current superstitions? Make a list of things considered lucky and unlucky. Do you really believe in any of them? Can our intelligence and our religious faith save us from these magical practices or are they too deeply rooted in our minds?

8. Quack doctors and various kinds of charlatans play upon the ignorance and superstition of people today. Can you name some of them? What is the scientific way to meet these impostors? What should be our attitude toward such practices?

9. Look up the facts about modern belief in demons and magic (10, 12). Consider that millions of people in Asia and Africa today are under these terrors, while sorcerers and magicians victimize them, take their money, and do them harm instead of good. Have we any duty about it? When we hear of thousands who have been delivered from these fears, we realize something of what the medical missionaries have done.

10. We have opportunities of helping people by our scientific medicine far beyond anything that Paul could do. Look up the facts about mission hospitals (13).

11. Shall we face disease, trouble, disaster, today by science which Paul did not know or by Christian

faith which he did know, or by both? And if so, what is the place of each?

12. Having seen Paul thus vigorously engaged against the evils of his day, we are ready to ask how he was prepared for his work. This will take us back to his boyhood and education.

CLASS DECISIONS

1. Some modern superstitions that should be discouraged.

2. Some fears that our religious faith ought to overcome.

3. What is the need and value of medical missions?

4. Why are patent medicines dishonest and dangerous?

5. How can religion help in sickness?

6. A simple prayer asking God to help us to have the perfect love that casteth out fear.

THE PREPARATION FOR HIS WORK

CHAPTER III

BOYHOOD AND EDUCATION

Thirty years hence there will be men and women in important positions and exercising great influence; today they are boys and girls of your age. Psychologists are telling us that the early years of life have a very definite effect on adult character and success. Let us see how Paul's education prepared him for the difficult and brilliant life he was to lead.

We have no detailed account of Paul's boyhood in the bible; but we know where he was born, the character of his family, the customs of the Jews and Greeks in his native city, the methods of education, recreation, and trade, and many other details. Moreover, Paul speaks in his letters of many matters which reveal his early life. Henry has collected all these facts and hints, and with some imagination has developed his interesting story.

The Narrative

Henry's story: *Paul, Son of Kish,* chaps. i–xiii

Source Material

Roman Citizenship (5)
The Greek Language in the Roman World (14)
The Jewish Law (15)
The Roman Empire (22)

DISCUSSION

The purpose of reading these chapters in Henry's story is to get a general view of Paul's early life. We shall not take time to study the material in detail. It will be valuable to determine what were the important elements in Paul's education and to see whether we have the same conditions in modern life. It is to be noted that Paul's Jewish name was Saul, by which name he is known in the early story in Acts. We shall call him Paul, which was his Roman name and the one he always used later in life.

1. What is the significance of school in the making of effective character? What did it do for Paul? What does it do for us? Are we using our own school discipline so as to be effective members of society? Could our schools be improved so that they would be more useful to us? If so, in what way?

2. The place of play in education. Henry has found references to athletics in Paul's writings. Look up I Cor. 9:24–27; Phil. 3:13, 14; II Tim. 4:7, 8. Upon these and the customs of Tarsus he has built up his story of the sports. What has physical exercise to do with success? We shall find that Paul had to be an exceptionally strong man to bear the hardships that fell to his lot. He was shipwrecked four times, once being twenty-four hours floating about on wreckage. How are you using your own athletic opportunities?

3. What does Henry tell us about the religious

life of that Jewish home in Tarsus? We have been wondering where Paul got the great religious faith that was shown at Ephesus. The beginning of it was his boyhood religion. What were some of the beautiful religious customs of the Jews? What is there in our life similar to these?

4. What trade did Paul learn? When he was preaching for three years in Ephesus, he supported himself entirely by this trade. It is difficult to see how he could have carried on his work without this means of meeting his expenses. Do our schools give any instruction in economically useful work?

5. Look up "The Roman Empire" (22). How did Paul become a Roman citizen (5)? Note that mighty Rome had conquered all the lands around the Mediterranean. Naturally her citizens, wherever they traveled, had special privileges which people who lived in the subject countries did not enjoy. But sometimes provincials were given this great privilege. When Paul's work required him to travel from country to country through the Empire, it was of the greatest value to him that he was a citizen.

6. How did it happen that Paul spoke two languages? This was very useful to him in his later work. He could always speak with his own Hebrew people; and he could talk Greek, which was spoken all through the Roman Empire. When he preached in Ephesus, he used the Greek language (14). How

important is it today to know more than one language?

7. We might call Paul's study at Jerusalem his "university training." What was the influence of his great teacher Gamaliel? Do you think you should go to college in order to live the fullest life?

8. Note that with all the solemn beauty and noble religious practices of the Hebrew faith there had developed the idea that God could only be served aright by keeping most carefully thousands of minute laws. Much of the study of the Pharisees was these details of duty, so that the religious life became a heavy burden (15). This was troubling Paul while he was still a student. He was longing for a free religion like that of the great prophets of his race. This prepared him for the wonderful religious experience which we shall study in the next chapter.

CLASS DECISIONS

Make a list of the important elements in your present training which are enabling you now to live a vigorous and useful life. Are all of these preparing you to develop into more effective Christian citizenship? Is there any addition that should be made to your home, school, play, and church education?

The best education is self-education. How are you educating yourself?

CHAPTER IV

PAUL'S CONVERSION

We take up the great event which made complete change in all Paul's plans and outlook. We must try to understand all the circumstances that produced the change, for only in this way shall we see what loyalty to Christ meant to Paul ever after his conversion.

The Narratives

Luke's story: Acts 7:1–8:3; 9:1–19
Paul's story: Acts 26:1–23
Henry's story: *Paul, Son of Kish,* chaps. xviii–xxiv

Source Material

The Hope of the Messiah (16)
The Jewish Supreme Court—the Sanhedrin (17)
Stoning as a Method of Execution (18)
The Meaning of Conversion (19)
Visions in the Bible Stories (20)

DISCUSSION

1. If you want to understand Abraham Lincoln, you must be able to see the great hope that he had for a change in American life. What did he believe was needed for full American liberty? People of the future will look back to our day and see how all the best minds were working to abolish war. So every

age has some great hope or purpose. Let us try to understand what Paul's age was interested in. Look up "The Hope of the Messiah" (16), and consider how eagerly the Jews were expecting a deliverer.

2. Consider how astonished Paul must have been when he heard Stephen declaring that the Messiah had actually come and had been crucified. There had been false Christs who had attempted to deceive the people. Paul naturally thought that the Jesus whom Stephen was describing was another pretender. Was not Paul justified in his indignation?

3. Look up the methods of the Jewish Supreme Court (17). The Jewish rulers had to meet these just requirements, but they had no evidence against Stephen. If they thought he was a dangerous man, deceiving the people, were they justified in securing false evidence against him? May we do wrong in a cause that we think is good? Perhaps Paul remembered these circumstances when he rode to Damascus.

4. Look up the Jewish method of execution (18), and note how it gave Paul the opportunity of being a passive participator. Did that make him responsible?

5. The second verse of the hymn, "The Son of God goes forth to war," refers to Stephen. What word of Jesus on the cross is similar to Stephen's last word? Note that the hymn refers to this.

6. Does Paul's fierce persecution of the Chris-

tians indicate a cruel disposition? If not, how do you account for it? Was he justified, if he thought they were promoting a false religion?

7. Consider what may have been in Paul's mind as he went to Damascus. What qualities in Stephen would he remember? What kind of life had he seen among the Christians? How may these thoughts have prepared for his conversion? Does God work through our thoughts? Look up Visions in the Bible Stories (20).

8. What is meant by "conversion" (19)?

9. What did Paul need to be converted from?

10. Do all people need to be converted? This may be a good question to consider because there is some confusion of mind about it. The important matter is whether we are now living the Christian life in earnestness and faithfulness, believing in the power of God to help us. If we are, we need not be concerned to decide whether we ever had a conversion experience; if we are not, we certainly need to begin; and the beginning might be a conversion. We do not need such a vision as came to Paul, for we have the way of Christ clearly before us.

11. A boy of thirteen who was a pupil in a country school was very much dissatisfied with its uninteresting routine. In spite of the wishes of his parents, he was most anxious to give up school. It happened that he came upon a copy of *From Log Cabin to White House*. It stirred his imagination and

made him feel that he might become a great man like Garfield, who began life as a poor boy. He saw that Garfield's success had come through his determination to be educated. This changed the idea of school altogether; and the boy studied hard to finish grammar school and then worked his way through high school and college. Was this boy converted? Would a boy who had always appreciated school need this kind of conversion?

12. God has many ways of leading people into the Christian life. Let each member of the class ask some religious person how he became a Christian. A comparison of these reports would help to show the variety of Christian experience.

13. In the next chapter we shall see how Paul's whole plan of life took a new direction.

CLASS DECISIONS

1. Should the beautiful verse on "Stephen the Martyr" be learned by heart? Should the whole hymn be learned and used in worship?

2. Is religious persecution ever justifiable? If not, how can false teaching be prevented?

3. What happened to Paul when the vision of Jesus came to him?

4. Why was Paul's whole life changed by the vision?

5. What may take the place of conversion in our own religious experience?

CHAPTER V

PAUL'S RELIGION

We are to endeavor to see how Paul's great religious experience worked out in his practical life and his new purpose.

The Narratives

Paul's story: Rom. 7:7—8:39; Gal. 6:1–17

Henry's story: *Paul, Son of Kish*, chap. xxv

Source Material

The Jewish Law (15)

The Jewish Scriptures (21)

DISCUSSION

1. Think of the following persons:

a) A boy or girl of your own age who always plays fair.

b) An older person whom you can always depend upon to be fair.

c) A boy or girl of your own age who is generous.

d) The kindest person you know.

Write the names of these four persons on a slip of paper. Then consider why these behave as they do. Is it because they feel they should obey some law, or because they want people to think well of them, or from fear of punishment? If it is not one of these, what is the motive?

2. Why does the Scout Law read, "A Scout is kind?" Why not, "A Scout must be kind," or "A Scout must not be unkind"?

3. Paul once said, "The love of Christ compels us to do what is right." What did he mean? How can love compel anyone? Think of each of the four persons whose names you wrote on the paper, and consider whether there is any love that compels them to act as they do.

4. For whom do you yourself do the best work: the person you fear or the person you like? Do not answer that question too readily; be quite sure that you have realized its meaning.

5. Which is easier: to live by rules or to live by loyalty? Would you rather be obliged to do only what is required of you, or to feel that you ought to do all that you can?

6. A Boy Scout said, "I like to get my good turn done the first thing in the morning, then I don't have to think of it any more." Would Paul have called that obedience or loyalty? What is the difference?

7. Paul did not mean that he always found it easy to do right. Everyone, even the best and bravest, have times of struggle between what they would like to do and what they feel they ought to do. But Paul believed that God helped him in that struggle. He once said, "I can do all things through Christ who gives me strength."

8. Look up "The Jewish Law" (15). Paul believed that God gave it to the people with all its requirements of duty because they were not ready for liberty. But he felt that the time had come when the man who was loyal to Christ would not need so many rules and directions. What kind of person could be trusted to do his best without being obliged to do it?

9. We all think we want to be free to do what we think best. Are you sure that you are ready for freedom? If there were no teacher in the class, what would happen? If there were no policeman in your neighborhood, would you do anything that you do not do now? How much freedom do you think you can use wisely?

10. Paul believed that if men had the spirit of Christ in their hearts they would live nobly, just as fruit grows on a healthy tree. Look up his description of the fruits of the Spirit (Gal. 5:22, 23). Consider whether your life shows these fruits.

11. Paul did not mean that the noble Scriptures were to be disregarded, but that we need not give literal obedience to many of the old requirements, as, for instance, the prohibition of eating pork and other forbidden foods. Look up "The Jewish Scriptures" (21), and consider how greatly they can help us to live rightly.

12. We shall next turn to Paul's plan of work and

see how he laid out his campaign to travel through the Roman world.

CLASS DECISIONS

1. Some people who have lived Paul's religion of spiritual liberty in modern life.

2. The description of a person who could be free.

3. The Prayer Book states that God's service is perfect freedom. What does this mean?

4. A prayer to be fit to be free.

PAUL'S PLAN OF WORK

CHAPTER VI

THE FIVE CAMPAIGNS

We are to see how Paul laid out his whole life-work. Probably what he planned to do would take twenty years.

The Narratives

Luke's story: Acts 13:1–4, 13, 14; 16:6–10; 17:16; 18:1; 19:1; 28:11–14

Paul's story: Rom. 1:15; 15:28

Henry's story: *Paul, Son of Kish,* chaps. xxvi–xxx

Source Material

Liberty in the Roman Empire (4)
Roman Citizenship (5)
The Greek Language in the Roman World (14)
The Roman Empire (22)
The Pillars of Hercules (23)
Travel in the Roman Empire: Roman Roads (24)
Travel in the Roman Empire: Ancient Shipping (25)
The Jews in the Roman Empire (26)
The Map of Paul's Journeys (27)

DISCUSSION

1. Name some of the great men whom God has called to be leaders of mankind. What is there about these men that makes them seem great to us? Does God also call people like us? If so, how can we know?

2. What led Paul to feel that he was to be the apostle to the Roman Empire? Had he a right to assume so great a responsibility?

3. Consider the extent of this project. Robinson estimates that the first campaign covered 1,400 miles and the second 2,000 miles. What funds did Paul have to pay for horses, boat passage, lodgings, etc? Try to put yourself in his place as he was planning the enterprise. How would it seem to you?

4. Consider the boldness of it—expecting a whole world to accept a new religion. What does this indicate regarding (*a*) his faith, (*b*) his character. Was he expecting too much? William Carey said, "Expect great things from God: attempt great things for God." A good motto to learn.

5. Consider the great difficulty of it, in that Paul was a Jew and yet was not acceptable to the Jews, and that he was to seek to win the idol-worshipers from the superstitions to which they were so thoroughly committed. Review our studies of heathenism (7, 9, 11).

6. Endeavor to understand clearly why the Roman world seemed to Paul to be the limit of his enterprise (22). Why did the Pillars of Hercules, which we now call Gibraltar, seem to be the end (23)?

7. Study the five conditions that Paul had to face: (*a*) legal right (4, 5); (*b*) language (14); (*c*) travel (24, 25); (*d*) access to the people (26); (*e*) finance.

8. Could Paul have carried on his enterprise in a more efficient manner? Could he have developed a great central organization and secured large funds? Could he have established training schools to prepare his assistants?

9. It will be well in our next study to consider more carefully the people with whom he had to deal.

CLASS DECISIONS

1. A statement of Paul's reasons for his great enterprise.

2. What did Paul probably think that he could accomplish?

3. In what way was the first century a favorable time for the spread of Christianity through the world?

4. Inasmuch as Paul only completed three out of the five campaigns he had planned, do you think his plan was too ambitious?

5. Some of the great leaders of the world who believed they were appointed to serve mankind.

CHAPTER VII

JEW AND GENTILE

We are to make a study of the two classes of religious people among whom Paul worked, and of the difficulties which grew out of their different ways of living.

The Narratives

Luke's story: Acts 13:14–52 (especially vss. 15, 16, 42–46); 14:1–7; 17:1–15; 19:8, 9

Henry's story: *Paul, Son of Kish*, p. 251

Source Material

The Jewish Law (15)
The Hope of the Messiah (16)
The Jewish Scriptures (21)
The Jews in the Roman Empire (26)
The Jewish Synagogue (28)
Proselytes (29)

DISCUSSION

1. Look up the Jewish synagogue (28). Note how the organization of the service gave Paul the opportunity he desired to present his gospel to his own people.

2. Review our studies of "The Jewish Law" (15), "The Hope of the Messiah" (16), "The Jewish Scriptures" (21). Consider how much knowledge Paul and the congregation of the synagogue had in

common. It was not, therefore, as if he were presenting to them a new religion. Consider, further, how the Gentiles, who had shared in all this experience, were ready to understand Paul's preaching.

3. Was it right for Paul to preach in the synagogue when he knew that many of the Jews would be offended by what he said? Note that he always waited to be invited to speak, and that he left when he was no longer wanted.

Paul felt that he ought to go to the synagogue first and preach to the Jews. He continued to do this in every city. Note what happened at the very next town (Acts 14:1–7). At Thessalonica he was able to preach for three Sabbaths before trouble arose (Acts 17:1–9). At Berea he was very kindly received by the Jews until others came to interfere (Acts 17:10–15). At Ephesus he preached three months in the synagogue (Acts 19:8, 9). So he always had hope that his countrymen would accept his gospel.

4. How would we feel if we found our church so crowded with people who wanted to hear the gospel that we could not take our regular pew? Perhaps we would be glad that there was such religious interest; but if we disagreed with what the preacher was saying, we should be very much annoyed by the crowds. We can understand, therefore, how the Jews felt. But what was Paul to do?

5. When John Wesley wished to preach his simple

gospel of God's love, many English churches would not admit him to their pulpits. They said he was not preaching in the regular way. He therefore went out and spoke in the open air. He spoke to thousands at a time, to hundreds of thousands every year. His success was much like Paul's.

6. Look up "Proselytes" (29). Note how the presence of these Gentiles in the synagogue gave Paul his connection with the outside population. When it was no longer possible to preach in the synagogue, there was ready for him a company of sympathetic hearers in those who were already believers in the Hebrew faith.

7. There has just come from London a report that a crowd of medical students broke up a meeting of anti-vivisectionists. If the students thought these people were dangerous fanatics, were they justified in such violence?

CLASS DECISIONS

1. Was Paul justified in using the synagogue for his gospel?

2. Were the Jews justified in driving him out?

3. Was this a satisfactory plan for Paul to pursue?

4. Why did Paul think that Gentiles (*a*) should not be required to become Jews; (*b*) would become Christians more readily than they would become Jews?

CHAPTER VIII

THE CONVERTS IN THE CHURCHES

We shall study Paul's methods of organization by which he conserved the results of his work.

The Narratives

Luke's story: Acts 6:1–3; 14:23; 16:15; 19:5; 20:17–35
Paul's story: Rom. 16:3–5; I Cor. 6:1, 5, 6; 11:23–26; 12:28; Eph. 5:19, 20; Col. 3:16; I Tim. 2:1, 2; 5:17; II Tim. 4:1, 2

Source Material

The Jewish Scriptures (21)
The Jewish Synagogue (28)
The First Christian Churches (30)
Paul's Lieutenants (31)

DISCUSSION

1. Imagine yourself one of the men who heard Paul in the synagogue and then followed him during the weeks when he was gathering his converts together. Try to think how much you would know about Christianity at the end of a month. Then suppose Paul came to you and said, "I want you to be an elder of the church that is being formed here." What would you be able to do in that office? How many of the things that a modern church officer has to do would such a man have been able to do?

What would have happened if only those who felt fully capable had accepted office?

2. What do you think were the activities of those churches? First use your imagination; then look up the passages at the heading of this chapter; then answer the question; then turn to your Source Material (21, 28, 30) and check your answer.

3. What troubles may have come into the churches through having such untrained men as leaders?

4. What training do the following officers in a modern church have: the minister, the choir-leader, the Sunday-school superintendent, the teacher, the Scout leader?

5. What training do you expect to secure in order to be a leader in church life?

6. Is there any way in which we can have a better leadership in our churches?

7. How far did the enthusiasm, loyalty, and faith of the early Christian leaders make them effective?

8. Why has the church, which started in so small a way, lived for 1,900 years? Has any other organization lived so long?

9. What is there in the church that can keep it going as an effective institution?

10. What can your class do to make your church effective?

11. In those early days Paul founded his churches

in great difficulty and peril. In our next chapter we see what these dangers were.

CLASS DECISIONS

1. How far was Paul's skill in choosing leaders (31) and his statesmanship in organizing churches responsible for the spread of Christianity?

2. Should only those who are fully competent accept office in the church?

3. What are the important elements in Christian leadership?

4. What opportunities are open to the ordinary young church member to become a trained Christian leader?

5. Are the following hymns, which illustrate this topic, sufficiently beautiful for you to wish to commit them to memory?

"The Son of God goes forth to war."

"Oh where are kings and empires now?"

PERILS OF THE WORK

CHAPTER IX

DANGERS AND PERSECUTIONS

We are to see at what a terrible cost Paul carried on his work.

The Narratives

1. Riots in every city
   Luke's story: Acts 13:49–52; 14:1–7; 17:1–9; 18:12–17; 19:23–41
   Henry's story: *Paul, Son of Kish*, pp. 251, 252, 274, 281, 282, 285, 286
2. Worshiped and stoned
   Luke's story: Acts 14:8–22
   Henry's story: *Paul, Son of Kish*, p. 264
3. Flogged and imprisoned
   Luke's story: Acts 16:11–40
   Henry's story: *Paul, Son of Kish*, pp. 272–74
4. Laid low by sickness
   Paul's story: II Cor. 4:7–17
   Henry's story: *Paul, Son of Kish*, pp. 248–52
5. The catalogue of perils
   Paul's story: II Cor. 11:23–28

Source Material

The Roman Government of a Greek City (3)
Liberty in the Roman Empire (4)
Roman Citizenship (5)
Magic in the Ancient World (9)
Zeus and Hermes (32)
Roman and Jewish Floggings (33)
Malaria in Asia Minor (34)
Greek Physicians (35)
Dangers of Ancient Travel (36)

DISCUSSION

It is not so important to discuss the details of these dramatic stories as to appreciate them as among the most precious memories of our faith and as revealing the courage of this remarkable man.

1. Of course, Paul was most anxious to avoid mob scenes; yet nearly every visit that he made to an important city ended in a riot. Consider the causes of this. Some were religious; some were fanatical; some were financial. See if you can indicate the main cause of each riot.

2. How would the Roman authorities feel about a preacher who was reported to have caused riots in every city that he visited? One of the reasons that Luke wrote his story was to show that Christianity was not contrary to Roman law and that whenever the Roman courts heard Paul's side of the case they acquitted him (3, 4, 5).

3. Look up "Zeus and Hermes" (32), and consider why the men of Lystra thought these gods had visited them. Naturally, they were bitterly disappointed when they were undeceived. If you do not give some people all they want, they hate you.

4. Punishment was very brutal in the ancient world (33), as it is in many lands today. Consider the physical effects of a terrible beating on a man like Paul. Why did he not hate the jailer?

5. What experience of sickness have you had, either in your own case or that of friends? Do you

know enough about it to realize how difficult Paul's work was made by the periodic attacks of malaria?

6. Did any other man in history go through such a series of terrible experiences as those which Paul catalogues? How many of these grew out of the physical dangers of travel? How many of them did he suffer from lawless men? How many through the plots of his enemies? What was his daily burden? Basil Mathews has written a story of the apostle with the title, *Paul the Dauntless*. Do you think the title is justified?

CLASS DECISIONS

A brief description of Paul's character as exhibited in these stories of the hardships which he endured in order to carry out the enterprise to which he believed God had called him.

The value of the hymn "Faith of Our Fathers."

CHAPTER X

THE GREAT DISAPPOINTMENT

Paul failed in one of his most cherished purposes. We shall see how he met the disappointment.

The Narratives

Luke's story: Acts 15:1–35
Paul's story: Gal. 2:1–10
Henry's story: *Paul, Son of Kish,* chap. xxxiii

Source Material

The Jewish Law (15)
The Jewish Scriptures (21)
Proselytes (29)
The Church at Jerusalem (37)
The Judaizers (38)

DISCUSSION

1. Paul wrote to his churches that when the men met together for worship they should salute one another with a holy kiss. Do they do that in your church? If that is a command in the Bible, why is it not obeyed? There are some Christians in America who think that this custom should be followed. What do you think Paul would say to them?

2. The early Christians held their worship on the first day of the week, although it was not made a day when labor was forbidden. How did they reconcile this with the commandment, "Remember the

sabbath day to keep it holy . . . . the seventh day is a sabbath unto the Lord thy God"? What would Paul have said about it?

3. There are some Christian sects today who are very sure that God wants Saturday to be kept as a holy day. They hold their church services on Saturday and will not work on that day. They say they must obey God. What do you think of their position?

4. Some people defend wine-drinking, as men used to defend slavery and monarchy, because these are approved in the Bible. What do you think of such arguments?

5. If we do not obey the Bible exactly as it commands, how can we know that we are doing right? What would Paul have said to this?

6. Would it have been better for Paul to give way to the Jewish Christians in order to maintain unity in the church?

7. There are today many Christian denominations which have separated from some older church on questions of conscience. What does your own church stand for, and why is it not united with others? Were these divisions justified? If you are in doubt, consult your minister.

8. There are marked differences which separate Protestants, Roman Catholics, and Jews. Should we all join together into one church, saying that these differences do not matter? If we cannot unite, what position can we take?

9. Is it possible to disagree seriously on important matters without hatred and bad feeling?

10. During the war a Roman Catholic priest was hearing the confession of a dying soldier lying out in the field. A Jewish rabbi passed, looking for those of his own faith who needed his care. A shell burst and killed the priest. The rabbi took up the cross that had fallen from the priest's hand, and held it before the face of the wounded soldier as he breathed his last. Was the rabbi false to his own faith? Compare his act with Paul's gift to the Jerusalem church.

11. Are there any opportunities in your community to show the spirit of kindness to those with whom you disagree?

12. We shall see in the next chapter how great a price Paul paid for his generosity. Yet he never regretted that he had done it.

CLASS DECISIONS

1. A simple dramatization of the conflict could be undertaken in the form of a debate between Paul and the Jewish Christians (38). Each has a strong argument to present.

2. An interesting project would be to make some practical attempt to heal some conflict in the school or the community by Paul's spirit of generosity.

3. What is the place in the Christian life for honest differences of opinion?

4. How are we to use the Bible in settling problems of thought and conduct?

CHAPTER XI

THE TRIUMPH OF THE ENEMY

Paul's generous purpose brought him into the power of his enemies, and the great enterprise seemed to have come to an end.

The Narratives

Luke's story: Acts, chaps. 20–24
Henry's story: *Paul, Son of Kish,* chap. xxxvii

Source Material

Liberty in the Roman Empire (4)
Roman Citizenship (5)
The Jewish Supreme Court—the Sanhedrin (17)
Travel in the Roman Empire: Ancient Shipping (25)
The Map of Paul's Journeys (27)
The Church at Jerusalem (37)
The Custom of Vows (39)
The Temple at Jerusalem (40)
The Procurator of Judaea (41)

DISCUSSION

1. Would it have been cowardly for Paul to send the money to Jerusalem by one of his friends and to continue his own work to the west?

2. When Stanley found Livingstone in Africa and begged him to come home, the great missionary said, "I must finish my work." Would it have been

better for him to return to England and thus prolong his life?

3. Trace Paul's journey (25) on the map (27) from Corinth to Jerusalem.

4. Did Paul give up his religion of liberty for observance of rules when he agreed to help the Jewish Christians discharge their vows (39)? He once said, "To the Jew I will be a Jew, to the Gentile I will be a Gentile, I will be all things to all men if by all means I may win some." Was this straightforward and sincere?

5. Why did the Roman law punish with death any Gentile who entered the Jewish temple (40)?

6. Consider the character of Felix (41). He knew the Christians were good citizens; he knew Paul was innocent of the charges brought against him; he would not release him because he did not wish to anger the Jews; he would not condemn him because he hoped by delay to receive a bribe from Paul's friends.

7. We think of Jesus before Pilate, another cowardly, dishonest Roman procurator. The Roman theory was justice for all men. But how often this failed because of wicked officials! Why does God permit great enterprises to be spoiled by injustice?

8. While Paul is in prison in Caesarea, we will take a review of the successes of his work.

CLASS DECISIONS

1. What do you think of Paul's great decision?

2. Does God always prosper the man who tries to do right?

3. Ask some older person to tell you his experience of having to make a great decision and of the method he employed to seek to find God's will.

THE SUCCESSES OF THE WORK

CHAPTER XII

PAUL'S REVIEW OF HIS WORK: THE FIRST CAMPAIGN

The Narratives

Luke's story: Acts, chaps. 13, 14
Henry's story, *Paul, Son of Kish*, chap. xxxi

Source Material

Magic in the Ancient World (9)
Travel in the Roman Empire: Roman Roads (24)
Travel in the Roman Empire: Ancient Shipping (25)
The Map of Paul's Journeys (27)
The First Christian Churches (30)
Malaria in Asia Minor (34)

DISCUSSION

1. As Paul looked back over the ten years, do you think he regretted that he had undertaken the enterprise? It had brought him pain, enemies, disappointments, poverty, and at last imprisonment. What else had it brought to him?

2. Have you the outline of the first campaign clearly in mind? If not, what needs to be cleared up? A map drill might be interesting to make the travels clear. Consult the Source Material for any explanations needed.

3. As Paul remembered the contest with the magician at Paphos, do you think he felt that he had

treated him right? What was the difference between that magic and the amusing tricks that we call magic (9)?

4. Why did Paul feel that magic was the enemy of the spiritual religion that he was preaching? Where did he meet magicians later on?

5. As a man of peace and a loyal Jew, Paul was very sorry for the constant clashes with his countrymen. Could they have been avoided? As the Jews would naturally defend their religion, would it have been better for Paul not to go to the synagogues at all? But what would have been lost if he had not gone first in every city to the Jews?

6. Paul's work in nearly every city ended in a riot. This was most dangerous and unfortunate. It was the last thing that Paul wanted. Could the riot have been avoided? If so, how?

7. As Paul looked back on the Galatian churches which had been organized for ten years, did they seem to justify his confidence? Had it been safe to appoint leaders who had had so little training (30)? Remember the churches had stood for ten years though they had been greatly disturbed by false teachers.

8. Evidently Paul was a fighter. What kinds of things did he fight?

9. We may stop here for some class decisions, and in the next chapter follow Paul's review of his work as he remembered his second campaign.

CLASS DECISIONS

1. We think war is wrong because the questions in dispute can be settled in more civilized ways. We think fighting is vulgar because it involves hatred and bad feeling. But some wicked conditions have to be vigorously opposed. What is there in your community which Christian people ought to fight?

2. Paul believed in self-government for the churches. How far can we use self-government among boys and girls in (*a*) the family, (*b*) the school, (*c*) the church?

3. How is self-government a training in character and efficiency?

4. Why do self-government and spiritual religion go together?

CHAPTER XIII

PAUL'S REVIEW OF HIS WORK: THE SECOND CAMPAIGN

The Narratives

Luke's story: Acts 15:36—18:23

Henry's story, *Paul, Son of Kish,* chaps. xxxiii, xxxiv

Source Material

Roman Citizenship (5)
The Greek Language in the Roman World (14)
Visions in the Bible Stories (20)
The Roman Empire (22)
Roman and Jewish Floggings (33)
Greek Physicians (35)
Athens (42)
Corinth (43)

DISCUSSION

1. Do you think Paul and Barnabas quarreled, or was it a legitimate difference of opinion?

2. Inasmuch as we find a very strong church in Cyprus later on, it was apparently a good thing for Barnabas and his young cousin to concentrate attention on that territory.

3. Paul had with him Silas, a valuable assistant, loyal and efficient. Soon he added Timothy, young, competent, who became his successor and carried on the enterprise many years after Paul's death. He

also added Luke to the company, partly because of his value as a physician but also for his great ability in the work. Luke kept notes of all that happened, and later wrote two books giving the story of the growth of Christianity—the Gospel by Luke and the Acts of the Apostles. What does the choice of such helpers indicate regarding the character of Paul? What kind of friends are you making?

4. As Paul recalled the church at Philippi, what events would stand out?

5. There has been much discussion as to whether Paul was a great speaker. What effect have we found him having upon audiences? What do you think of the Athenian speech (Acts 17:22–31)?

6. Paul was very sure that God had spoken to him at Corinth (Acts 18:9–11). He sorely needed encouragement. How do you think God could speak to such a man as Paul (20)? Does he speak to us?

7. As Paul thought over the second campaign several years afterward, how successful would it seem?

8. In the next chapter we shall see how he reviewed the third campaign.

CLASS DECISIONS

1. What abilities of leadership did Paul exhibit in the second campaign?

2. What changes may have been effected in the city of Corinth by Paul's eighteen months' stay?

3. What difference does the presence of Christian people make in your own city?

CHAPTER XIV

PAUL'S REVIEW OF HIS WORK: THE THIRD CAMPAIGN

The Narratives

Luke's story: Acts, chap. 19

Henry's story: *Paul, Son of Kish,* chap. xxxv

Source Material

Ephesus (1)

The Worship of Artemis (7)

Magic in the Ancient World (9)

The Map of Paul's Journeys (27)

The Jewish Synagogue (28)

The Judaizers (38)

Lecturers in the Roman Empire (44)

DISCUSSION

1. As Paul thought of his third campaign, he remembered how it began with a very severe letter to the churches of Galatia. Recall chapters vii and x and look up "The Judaizers" (38) in order to have clearly in mind the trouble in those churches. Happily, Paul's letter had a good effect—so much so that when he visited the churches he found them completely loyal. What does this show about the place of severity in leadership? Can you recall any occasion when your own conduct needed severity on

the part of your parents or teachers? Did you resent it?

2. People sometimes think of the Christian religion as always soft and easy. What would Paul have said to that?

3. If you are going to be a leader, can you be kind and courteous and yet stand firmly for what is right? Think of some instance where this will be needed.

4. Paul stayed three years in Ephesus, nearly one-third of his whole public activity. About half the daylight hours during this time were spent in earning small wages at his trade. Was this wise? Would it be wise for a great leader to do that today?

5. We have seen that Paul was able to raise a large sum of money for the gift to the Jerusalem church. Why did he not raise money in the same way for his own expenses?

6. In the Book of Revelation, written a few years after Paul's death, we find that there were churches in seven cities of the provinces of Asia, of which Ephesus was one. What does this indicate regarding Paul's activity?

7. Why would the Roman authorities have regarded Paul as a traveling lecturer (44)?

8. Refer back to chapters i and ii, and consider whether the third campaign was a success.

9. Review the three campaigns and chapter ix, and consider what were the main elements of danger

in Paul's enterprise. What does his persistence indicate as to his character?

10. In view of all these difficulties, re-examine your decision as to whether it was wise for Paul to go to Jerusalem instead of going to Rome. Why did he go in spite of the advice of his friends?

11. In the next chapter we shall consider the letters which grew out of Paul's relations with his churches.

CLASS DECISIONS

1. What was Paul's religion, and what did it do for him?

2. What evidence of practical good sense do you find in Paul?

3. In what degree would you call Paul a successful man?

4. Do you want anything in your own hope of success that you find in Paul?

CHAPTER XV

THE LETTERS

The Narrative

Paul's story: I Thess. 1:1; II Thess. 1:1, 2; Gal. 1:1–5; I Cor. 1:1–3; II Cor. 1:1, 2; Rom. 1:1, 7; Phil. 1:1, 2; Eph. 1:1, 2; Col. 1:1, 2; Philem. 1:1–3

Source Material

The Jewish Scriptures (21)
Travel in the Roman Empire: Roman Roads (24)
Travel in the Roman Empire: Ancient Shipping (25)
Paul's Lieutenants (31)
Stenographers in the Roman Empire (46)
The New Testament (45)
Letter-writing in the Ancient World (47)

DISCUSSION

1. How did Paul esteem the Jewish Scriptures in which he had been educated (21)? Why would he not think that any new scriptures could be added to them?

2. If Jesus had written out his teachings, doubtless the early disciples would immediately have regarded his writing as sacred scripture; but as he had not done so, no one thought of any addition to the Bible. How did the story of Jesus come to be written? Look up "The New Testament" (45).

3. Look up "Letter-writing in the Ancient

World" (47). You will see that Paul was engaging in a practice that was very common.

4. It is interesting to know that shorthand was practiced in the Roman Empire (46). It was not as well developed as our modern systems but was quite satisfactory. We know that Paul dictated his letters, and he may have made use of a stenographer. Look up Rom. 16:22, and note how the Christian disciple, who was taking the dictation, put in a word for himself.

5. When Paul wrote his severe letter to the Galatian churches, why did he not think it was to be part of the New Testament?

6. Why did the Galatians preserve a letter that criticized them so severely? What does this show regarding the relation of Paul to his converts?

7. Think of "The Fruits of the Spirit" (Gal. 5:22, 23). Does this passage describe the kind of person you would like to be? Do not answer this question too easily.

8. Read Paul's poem on "The Praise of Love" (I Cor., chap. 13). Paul says that a person who lives in that spirit will be a real leader. Do you agree with him?

9. We have seen what difficulties and dangers Paul went through; yet he could write to the Romans "The Song of Faith" (Rom. 8:35–39). What did he mean by it?

10. Do you think a Christian of our day could

feel as safe in the love of God as Paul felt? Could you say "The Song of Faith" for yourself?

11. We have seen again and again that Paul's religion was very practical. He believed that to be a Christian meant to live a good life. Read his description of "The Christian Life" (Rom., chap. 12). Look particularly at verses 10–12. Explain each of these in your own words, and consider whether boys and girls today can live that way.

12. We all like to get even with those who do us injury. Jesus felt that this was so dangerous that he taught us to pray to be saved from it. What do you think of Paul's ideas on revenge (Rom. 12:17–21)? This is one of the great passages of the New Testament.

13. We have been considering in the last four chapters how Paul might have reviewed his ten year's work as he was detained in prison at Caesarea. In the next chapter we shall follow his story in that imprisonment.

CLASS DECISIONS

1. Why should we include Paul's letters among his successes?

2. Give your judgment of the truth and the beauty of "The Fruits of the Spirit." Do you wish to learn the passage?

3. "The Praise of Love" is generally regarded as one of the greatest pieces of religious literature.

What do you think about it? Do you wish to commit it to memory?

4. Can "The Song of Faith" be used in your worship? Would it be a passage that you would like to add to your memory treasures?

THE LAST TWO YEARS

CHAPTER XVI

THE APPEAL AND THE SHIPWRECK

The Narratives

Luke's story: Acts 25:1—28:16

Henry's story: *Paul, Son of Kish,* chap. xxxviii

Source Material

Roman Citizenship (5)

The Jewish Supreme Court—the Sanhedrin (17)

Travel in the Roman Empire: Ancient Shipping (25)

The Map of Paul's Journeys (27)

The Procurator of Judaea (41)

The Supreme Court of the Roman Empire (48)

The Wheat Trade between Egypt and Italy (49)

CLASS DISCUSSION

1. We have seen many times that Paul was very anxious to be on good terms with his fellow-countrymen. Why, then, was he unwilling to be tried by the Jewish court? Would he have shown a Christian spirit by yielding to the Jewish demand? What was he really contending for in his insistance upon justice?

2. Paul was weary of the delay in Palestine. He had planned two years before to go to Rome. How would his appeal to Caesar advance his plans? Here is another instance of his good sense and sound judgment.

3. King Agrippa was living a sinful life. As he listened to Paul's earnest speech, how do you think he must have felt? Why did Festus think he was crazy?

4. In order to understand the details of the story, look up "Roman Citizenship" (5), where you will find the grounds on which Paul secured his standing before the governor. Look up "The Procurator of Judaea" (41), which was the official name of the governor, and get a clear idea of his position. Recall the Jewish Supreme Court (17), which was the tribunal before which Festus proposed that Paul should go.

5. How do we know from Acts 27:1 that Luke was with Paul on the voyage? Does the story sound as if Luke had been there? Perhaps he kept a diary, for we know that he was a very careful writer. We should have missed a great piece of literature if Luke had not been aboard that vessel.

6. What points are there in the story that throw light on Paul's character? Any indications of his leadership, his resourcefulness, his power over men, his practical knowledge, his shrewdness, his courage, his faith?

7. Do you know Paul any better after reading this story?

8. If you desire a clearer understanding of the voyage, look up "The Wheat Trade between Egypt

and Italy" (49) and "Travel in the Roman Empire: Ancient Shipping" (25).

9. With the help of "The Map of Paul's Journeys" (27) you can easily follow the voyage of the ship as Luke describes it.

10. In the next chapter we shall see what happened when Paul reached Rome.

CLASS DECISIONS

1. When should a Christian stand up for his rights?

2. What did Paul gain by his appeal to Caesar?

3. If the only information regarding Paul that had come down to us was Luke's story of the shipwreck, what estimate of his character could we make?

4. If the centurion Julian had told his Roman friends about Paul, what do you think he would have said? Bear in mind that he was not a Christian and probably knew nothing about Paul until he was ordered by Festus to take him to Rome.

CHAPTER XVII

A MESSENGER IN A CHAIN

The Narratives

Paul's story: Eph. 6:10–22; Phil. 1:12, 13; Philem.
Luke's story: Acts 28:16–30
Henry's story: *Paul, Son of Kish,* chap. xxxix

Source Material

The Greek Language in the Roman World (14)
Paul's Lieutenants (31)
Letter-writing in the Ancient World (47)
The Supreme Court of the Roman Empire (48)
A Prisoner on Appeal Awaiting Trial (50)
Slaves in the Roman Empire (51)
The Roman Church (52)
The Armor of a Roman Soldier (53)

DISCUSSION

1. Look up (48) and (50), and consider Paul's situation during the two years he was awaiting trial.

2. Look up (31) and (47), and consider how he was able to keep in touch with the churches he had established on his three campaigns.

3. Look up (52). If there was already a church in Rome before Paul arrived, what would he have been able to do in that city?

4. Look up (51). What questions would Paul discuss with Onesimus?

5. Read the letter to Philemon. Why has this been called "the letter of a Christian gentleman"?

6. If Rome enlisted soldiers from all over the Empire, how was Paul able to talk with his guards? It is unlikely that Paul knew Latin, and many of these soldiers may have been barbarians. Find the answer in (14).

7. When Paul was dictating his letter to the Ephesians, he wanted to tell them to be brave. His eye caught the breast plate and the helmet of his guard, which had been taken off and put in the corner of the room. He looked then at his heavy shoes and the short Roman sword (53). Surely, thought Paul, a Christian ought to be a soldier, fighting against evil and temptation. So he wrote, "Put on the whole armor of God" (Eph. 6:13–17). This shows us something of the dramatic way in which Paul spoke and wrote.

8. Can you find among your friends some cases of those who have not allowed hindrances to be an excuse for inactivity? What do you think of them?

9. Ask your parents if they can tell you of any brave persons they have known, who were "messengers in chains."

10. Consider very thoughtfully whether you have a "chain." If you have, do you ever use it as an excuse?

11. The next chapter we have called "Victory." You must judge if it is rightly named.

CLASS DECISIONS

1. Inasmuch as Paul never carried out the fourth campaign, which was to have been in Italy, would you count the two years in Rome among the successes of his work?

2. Is there any difference between excusing other people who are handicapped and excusing ourselves?

3. Is an excuse always a sign of weakness?

CHAPTER XVIII

VICTORY

The Narratives

Paul's story: II Tim. 4:6–19

Henry's story: *Paul, Son of Kish*, chaps. xli, xlii

Source Material

Roman Citizenship (5)
The Roman Empire (22)
The Map of Paul's Journeys (27)
The First Christian Churches (30)
Paul's Lieutenants (31)
The New Testament (45)
The Supreme Court of the Roman Empire (48)
The Growth of the Christian Church (54)
Paul's Place in Christian History (55)

DISCUSSION

As you look back over your studies of Paul's life, can you form some opinion of what different people thought of him?

1. Luke met Paul when he was ill near the beginning of his travels, and was very much with him to the end. He wrote the story of the Acts of the Apostles. What did Luke think of Paul?

2. Mark started out with Paul on the second campaign, but through some disagreement left him. At the last we find him going to Rome to be with

the apostle at the end. He must have known much of the story of Paul. Mark, who was the first to write the story of Jesus, must often have told the Christians about Paul. How would he speak of him?

3. Silas was Paul's companion in the prison at Philippi, where both had been beaten by order of the Roman magistrates. What would Silas say about his friend in later years?

4. Timothy was a young man when Paul first found him in Galatia. He was constantly with his chief, except when he was away representing him on a visit to the churches. The last words Paul ever wrote were to Timothy. It would be very interesting if Timothy had written a life of Paul. How would he have estimated his friend and leader?

5. The slave Onesimus went from Rome to his master, Philemon, carrying with him the beautiful letter that Paul had written. What report do you think he gave of Paul?

6. Some of the soldiers who had been Paul's guards were together on the night after his execution. What do you think they said to one another about him?

7. When word reached the churches that Paul had been beheaded, there were meetings in his memory held all over the great stretch of territory from Syria to Rome. How did the Christians speak of him?

8. Why were Paul's letters to the churches pre-

served so carefully and at last collected for permanent use?

CLASS DECISIONS

1. After Paul's death Christianity spread very rapidly over the Roman world, and in less than three hundred years became the religion of the Empire. How far do you think this was due to Paul's work and influence?

2. Think of (*a*) your own church, (*b*) the New Testament as people use it today, (*c*) the Christian life as it is lived today. How much influence do you think Paul still has after nearly 1,900 years?

3. As a final decision in this study, to be made silently by each member of the class, make your own judgment of what Paul means to you in the light of his words of victory:

I am already being offered,
And the time of my departure is come.
I have fought the good fight,
I have finished the course,
I have kept the faith:
Henceforth there is laid up for me the crown of righteousness,
Which the Lord, the righteous judge, shall give to me at that Day.

PART II
SOURCE MATERIAL

1. EPHESUS

Look up "The Map of Paul's Journeys" (27). This represents the eastern end of the Mediterranean Sea, the territory where the continents of Europe and Asia join. In about the middle of the map is a region marked "Asia." This may cause some confusion, for it does not relate to the whole continent but to a single province. As it was the first part of the continent of Asia which a traveler from the west would visit, the Romans called it by that name.

The province of Asia was a large territory over 300 miles from east to west and over 200 miles from north to south. It was a rich agricultural country and contained many flourishing cities, the most important of which was Ephesus.

Like many great cities, Ephesus was situated upon a river and near the sea, so that farm products and manufactured goods could come down from the interior for sale and for shipment to other lands.

The Greeks from early days had sailed from their own harbors to trade with Asia and to plant colonies on its shores. You will remember the tales of the Trojan War, when the Greeks came across the sea to fight with Troy. This intercourse went on until the days of Alexander the Great, who spread the Greek influence through the Eastern world.

When Paul visited Ephesus, it had become very largely a Greek city. Beautiful structures in the Greek style filled its streets. The most important of them, the temple and the theater, we shall describe separately. In addition to these were many public buildings, while in prominent places of the city were noble statues of gods and goddesses and heroes. A splendid stadium, 687 feet in length, gave opportunity for the Greek athletic games as well as for the more brutal contests and exhibitions of those times.

The city of Ephesus has long been in ruins and uninhabited. Like all such ancient places, it became covered with rubbish of destroyed buildings. Extensive excavations have been made in recent years; and we can now see the way the streets ran and the outline of the stadium, the theater, and many other buildings, broken columns and fragments of the walls still indicating the size and the beauty of those structures.

2. A GREEK THEATER

In early Greek times the audience sat on the slope of a small hill while the players performed in front of them. The next thing was to cut out the hill in a semicircle and build rows of seats one above another. Gradually this developed until rows of beautiful marble seats faced an elevated stage, with a level place for standing room. But the Greek

theater was never a building; it was always open to the sky.

A very convenient little hill in Ephesus gave opportunity for a theater. It was cut into suitable shape, beautifully lined with marble arranged for seating, and ornamented with columns and statues. A large level space made it possible for public gatherings to be held there. At any time of general interest, therefore, it was natural for the people to go to this common meeting place.

The modern theater has developed very naturally out of the Greek theater. The principal differences are that the stage is more elaborate and more definitely set off by itself, the whole building is seated, and of course it has become an inclosed and roofed structure.

There are some reproductions of the Greek theater in America today, the most notable on the campus of the University of California.

3. THE ROMAN GOVERNMENT OF A GREEK CITY

In the days of Paul the power of Rome had been extended over the whole Mediterranean world. It was not wholly a selfish enterprise of conquest, but an attempt to put an end to ceaseless wars between the peoples and to organize the known world into a great unity. There was an ideal of justice in the

Roman mind, that everywhere throughout the Empire every man should have his rights. At the same time Rome expected to collect taxes from all its provinces, partly for the support of its huge armies and partly for the great expenditures in the imperial city.

When a province of the Empire was organized, a governor would be sent from Rome to have general charge of the preservation of order and of the collection of the taxes. But usually, whatever government had existed in the country before would be allowed to continue, subject to the approval of the Roman authority.

A Greek city, such as Ephesus, would have its own magistrates, selected from among its own citizens. As long as there were no disturbances and no serious injustice, and as long as the taxes were regularly paid, the Roman governor would not interfere.

The mayor of Ephesus was particularly troubled by the mob, as he knew the higher officials would be seriously displeased. He told the citizens that if they had any charges to make against anyone they should go to the courts, where their complaints would receive attention.

While this just and impartial system was the theory of the Roman government, it was liable to abuse in the hands of wicked and selfish men, just as our own democratic government works badly

when dishonest and incompetent men are elected to office. The Roman officials whom Paul met were very often cruel, stupid, or dishonest, like Pilate, who condemned Jesus.

4. LIBERTY IN THE ROMAN EMPIRE

Together with the ideal of justice the Romans had a high regard for liberty, especially freedom of opinion and of speech. There were many religions in the Empire, but none was prescribed by law. There was great difference of opinion on political, social, and philosophical questions; and it was held that men should be allowed to think and teach as they pleased. Of course it was expected that nothing contrary to good order and good morals should be preached.

In accordance with this policy there were many traveling teachers going from city to city spreading their views and giving lectures on various subjects. These men generally charged fees, often limiting their instructions to those who visited their lecture-rooms and paid for the privilege.

Paul was therefore quite within his rights when he undertook to preach his gospel in the cities of the Roman world. The authorities did not interfere with him, as they thought of him as a traveling lecturer who had some doctrine which he wished to teach. If it was different from the religion of other

men, there could be no objection as long as no interference with public order took place.

But Paul's gospel was objectionable to the Jews and also to the heathen. So much so, that violent attempts were made to silence him, resulting in such mobs as that at Ephesus. This immediately attracted the attention of the officials. Sometimes they sustained Paul as within his rights, but more frequently it was easier to punish a stranger than to offend the resident population.

5. ROMAN CITIZENSHIP

The Roman government made a great distinction between the people of Rome and the inhabitants of conquered territories. While, theoretically, all men were to be treated with justice, there was little opportunity for a member of a subject race to complain of the treatment of a Roman official. But a Roman citizen held a different position. He must never be unfairly used. All the power of the Roman government would protect him in any part of the world. Cicero once said that if a man, even in a far distant land, should utter the magic words, "I am a Roman citizen," no one would dare to touch him. So today, the United States would protect its citizens from injustice in any part of the world.

Moreover, the Roman law, while it was intended to be just, was yet very harsh, and especially in

dealing with subject peoples. Torture to obtain confession was permitted, the degrading punishment of flogging was often inflicted, and, most terrible of all, crucifixion was the customary method of capital punishment. From all these indignities a citizen of Rome was protected. He could be fined, imprisoned, even beheaded; but he could not be subjected to these frightful cruelties.

At first these rights were restricted to the actual people of the city of Rome; but as the Empire grew, the rights of citizenship were sometimes extended to individuals, especially selected, or to communities who had deserved well of the Roman power. When citizenship was so extended it became hereditary, descending from father to son.

In the more degenerate days of the Empire, men were allowed to purchase citizenship. This often took the form of a bribe to a high official or to a favorite of the emperor.

Among others, Jews were sometimes given the right of citizenship. Henry, in his imaginary life of Paul, has suggested how Paul's grandfather may have secured this coveted privilege (*Paul, Son of Kish*, chap. ii). It must have come about in some such way, as we know that Paul claimed to have been born with this freedom.

More than once we shall find Paul claiming his rights to be treated, not as a provincial with no appeal from the court, but as a Roman whose rights

must be respected. And no judge ever dared to deny him his claim.

6. THE TEMPLE OF ARTEMIS (DIANA)

When the Greeks became acquainted with foreign religions, they often saw similarities between the gods of those religions and their own. They would then call the foreign gods by the Greek names. The Romans had also their own gods and goddesses, which, being similar to those of the Greeks, were identified with them. Thus Zeus, Hermes, Hera, Athena, Aphrodite, Artemis are the Greek names; while Jupiter, Mercury, Juno, Minerva, Venus, Diana are the corresponding Latin names.

The goddess worshiped by the Ephesians seemed to the Greek colonists similar to their goddess Artemis (Latin, "Diana"); so they built a splendid temple in her honor. It was so magnificent in size and beauty that it was known as one of the Seven Wonders of the World.

The construction of such a temple was a great public undertaking. Generous contributions were made, women giving their jewels and men their property. The building went on from generation to generation, the Ephesian temple taking 220 years to complete. This temple, including the steps that led to it on all sides, was 425 feet long and 220 feet wide. It was adorned with 128 superb columns, 60 feet high, and was rich with the choicest carvings and

sculpture. In area it covered four times as much ground as the Parthenon at Athens.

A peculiar sanctity attached to the Ephesian temple because it was supposed that the statue of the goddess, instead of being carved, as was usual, by a human sculptor, had been miraculously dropped from heaven. Perhaps a meteorite, shaped something like the human form, had fallen near Ephesus and given rise to this legend.

It is no wonder that the Ephesian crowd should be sensitive of the dignity of their great temple and goddess and should resent any attack that a foreigner should make on the ancient religion.

7. THE WORSHIP OF ARTEMIS (DIANA)

Worship in the ancient temples was very different from that in a modern Protestant church. There was no regular service to which the people went to sing hymns, to pray, and to listen to scripture and sermon. It was thought that the god or goddess lived in the temple as a king lives in his palace, and that the people should come with gifts and homage in order to gain the divine favor.

In the temple at Ephesus was a great number of priests and priestesses, who performed solemn ceremonials, including the sacrifice of animals and the burning of incense, before the goddess. People who sought the favor of the deity came with money and other offerings, which they presented to the priests

that they might secure for them health, wealth, or other blessings. Pilgrims came from many lands to seek help from this powerful goddess.

It was believed that an image of the goddess would act as a charm to ward off sickness or to bring good luck. Every pilgrim therefore wanted to possess such a valuable talisman. The poor purchased simple terra cotta or bronze images, while the wealthy desired to have them made of pure silver. Demetrius was engaged in making these silver images and was, of course, greatly troubled when Paul's preaching caused his trade to fall off.

8. ANCIENT SCROLLS

After early man learned to write, it was very important for him to have satisfactory material upon which to make his records. Carving on stone or wood was slow work. Making marks on soft clay, which then was baked, was a clumsy process. Great advance was made in Egypt when they learned to make from the papyrus plant a sheet upon which they could write with pen and ink. These sheets could be glued together end to end so as to make any required size. The long sheet could then be rolled up and conveniently carried or put away.

Another material that was very extensively used in the Greek world was the skin of the lamb, sheep, calf, or kid. The skins were first soaked in lime so

as to remove the hair, and were then shaved, washed, dried, stretched, and smoothed with fine chalk or pumice stone. This produced a smooth surface upon which the scribe could write with pen and ink. There was extensive manufacture of this material in the city of Pergamum, not far from Ephesus; and from this name came the word "parchment," just as from "papyrus" came the word "paper."

The parchment was also rolled and tied so as to be conveniently handled and kept.

The magic books which were burned at Ephesus may have been both parchments and papyri. Their money value came partly from the expense of parchment and partly from the payment which was made to the magicians for their spells.

9. MAGIC IN THE ANCIENT WORLD

What we call "magic" today is clever sleight of hand, by which the eye of the spectator is confused and a result obtained that he cannot account for. It is great fun to see a conjuror bring a rabbit out of a silk hat which we are quite sure was empty, or perform some of the marvelous tricks which seem to be superhuman. We all know, however, that they are not superhuman but only extraordinarily clever. Any bright, quick person can learn to do some of these tricks, though of course only a genius can do

the more difficult. But the greatest of all these modern magicians have always told us that there is nothing but human skill in their performances.

Supernatural magic, however, is an entirely different thing. It is a belief that there are unseen powers in the world, which can be controlled if we know how to manage them. This is not religion, which is faith that God will help us, but rather an attempt to compel some mysterious power to give us what we want.

There was great belief in magic in the ancient world. If you had the right magic, you could secure good luck, have plentiful crops, make a safe voyage. If a man wanted a woman to marry him, he believed that a sorcerer could bewitch her so that she would be willing to have him. If one had an enemy, he could go to the sorcerer and set bad luck upon him. Sometimes an image of the enemy was made, into which pins were stuck; then by magic incantations pains would appear in the body corresponding to the places pierced by the pins. In extreme cases death might be caused; that is to say, you could kill a man without having to go near him.

But so also your enemy might set magic to work against you. Think what terror would seize you if you had rheumatic pains and believed that they were the result of these evil influences.

The magicians were partly frauds and partly believers in their own powers. Every now and then

some coincidence would occur which would look like success, and so convince them that their magic was effective. The people were convinced in the same way.

Of course, this black magic destroys true religion. No one can love God and believe in his care and at the same time practice these spells and incantations. So the prophets were always warning the people against the magicians. Paul at Ephesus urged his hearers not to trust in the magic images of Artemis to bring them luck but to trust in God who loved them and cared for them.

10. MAGIC IN MODERN ASIA AND AFRICA

Among hundreds of millions of people today there is the same belief in magic that Paul found so evil a thing in his day. The medicine man among the African tribes is a magician; that is, he is supposed to have the ability by spells and incantations to control the evil powers that bring sickness and calamity and also the mysterious powers that can bring health and fortune. So terrible is the influence of these men that if they point out some member of the tribe as casting the evil eye, or exerting some magical influence for harm, the accused person will be frightfully tortured and killed. The people have to pay large sums to these powerful magicians, while they go in constant terror of some hostile magic being exercised against themselves.

While the enlightened Hindus, Moslems, and Buddhists give little heed to magic, the mass of the people of India, China, and Japan are deeply affected by these terrible fears. They know little of the higher teachings of their religious prophets and leaders; but they are concerned every hour of the day with magical practices, which they believe can save or help them. This produces the type of mind which we call superstitious. It is inevitably slavish, fearful, and with no possible faith in a Great Goodness and Love.

Akin to the belief in magic is the belief in luck. These peoples have a conception that all life is controlled in some mysterious way by good and evil chances. If you can find out what is good luck, it will be well with you; otherwise it will be ill. The supremely important thing, then, is to find out where luck lies. You must begin everything on a lucky day—business, travel, marriage. You must do everything in a lucky way. And only the magicians can discover for you what is lucky. So you pay them big fees and you do what they tell you.

Thus the important matters of life are not settled by good judgment, and moral purposes, and desire for the will of God, but by unintelligent and superstitious appeals to luck.

No people can rise into intelligence, freedom, and happiness who have such pitiful and degrading fears and superstitions. One of the great problems of

civilization is how to help the vast majority of the human race to cast aside these senseless superstitions and to face life with courage, common sense, and faith in God.

11. THE FEAR OF DEMONS IN THE ANCIENT WORLD

People have generally been afraid of a dead body. They have thought that the life of the man had become a spirit with mysterious powers. If the spirit were offended, or if it were bad tempered, it might be able to do harm to the living. So in all ages people have believed in ghosts and have been afraid of them.

Before men understood the real nature of disease, it seemed to be a mysterious attack by some unseen power. Why should a strong man suddenly be seized by terrible pains and feel a fire burning in his body? We know that it is the result of poisons produced by millions of tiny microbes. But before this fact was known, it was natural for superstitious people to think that some demon had got into them and was working his evil will by this torture.

Insanity is another strange condition which men could not understand. Why should a person become disordered, incapable of rational action, or even wild and frenzied? They did not have our knowledge of physiology and psychology, which has enabled us to understand something about the various forms of

mental disease. It was very natural, therefore, to think that some demon had entered the body of the person and taken control of his actions. They called the insane "demoniacs," that is, persons inhabited by demons. It was regarded as a most terrible condition, because the victim had lost his own personality and would behave just as the demon within him wished.

Another source of the belief in demons was the mysterious calamities that happen to people. The diseases that destroy cattle were ascribed to hateful demons. The rusts and blights which ruin fruits and crops were explained in the same way. Destructive storms were attributed to the anger or malice of evil spirits. Indeed, the thousand misfortunes, losses, accidents, disappointments, which we recognize today as the result of many different causes were in earlier times supposed to be the work of demons.

We can understand how much fear entered into the life of people who thought that all about them were unseen spirits, delighting in the mischief they could cause and in the unhappiness they could bring about.

Naturally attempts were made to meet this dangerous condition. Wizards, witches, sorcerers were supposed to understand the demons and to be able to control them. It was therefore considered important to secure the help of these people who had the uncanny knowledge. Presents were given to them, and their orders were carefully obeyed.

It might seem to us that a sorcerer must always have been a fraud, but that is not necessarily the case. Probably some simple medicines had been discovered, which these people used. Moreover, if a sorcerer should visit a man with fever, and utter certain strange incantations, and the man should recover, it would be supposed that the mysterious words had been successful. The sorcerer would think this himself and would go on using the wonderful words with confidence. Gradually a great body of such potent phrases would be developed, which would be taught by one wizard to another.

12. THE FEAR OF DEMONS IN THE MODERN WORLD

Not very different from the fear of demons in the past is that which prevails over a large part of the world today. The same experiences of sickness, insanity, misfortune, loss of herds and crops lead the peoples of Africa and Asia to fear that unseen evil spirits are tormenting them. These spirits are supposed to be especially powerful in the dark; hence the greater dread in the night time. As many of the spirits are thought of as the ghosts of the dead, people are very fearful of cemeteries at night.

An American traveling on a steamer in China saw a man fall into the river. Evidently unable to swim and in danger of drowning, he was calling loudly for help. The American shouted to some men in a row-

boat near by to rescue the drowning man. When, to his amazement, they refused, he plunged in himself and got hold of the poor fellow, who was nearly exhausted. But when he swam to the boat they would not take him in. Fortunately the river was not wide, and he was able to reach the shore. He discovered that it was supposed that the river demon had hold of the man and would be incensed at anyone who tried to rob him of his prey. The Chinese were very much afraid that the act of the American in daring to defy the spirit of the river might bring misfortune upon them all.

The fear of demons is not the whole religion of these peoples. They do believe in kindly gods who will help them, and they have many forms of worship by which they secure the favor of these gracious deities. But where fear is present, it is always stronger than faith. It would, therefore, not be too much to say that the vast majority of the human race today are constantly the subject of terrors which are entirely unfounded. They bring up their children to watch out for evils, not as we teach our children the rules of safety but to beware lest they do something to bring the anger of the demons upon them.

It will take a long education to lift people out of this ignorance and superstition. Yet it is wonderful how effective is the Christian faith with even very simple people, teaching them to trust in the heaven-

ly Father and not to be afraid that any evil spirits can harm them.

It is difficult for us to realize how entirely life has been changed for us by our scientific knowledge, that frees us from errors and superstitions, and by our faith in God, whose love may save us from every fear.

13. MEDICAL MISSIONS

The early missionaries went to the peoples who were not Christians because they believed that they should share their religious faith with those who were less privileged. They had a wonderful influence, particularly in winning people from the fear of demons to the love of God. The missionaries, however, soon discovered that the people to whom they went needed help in many ways, and especially in the care of sickness. The most pitiful ignorance and superstition was manifest regarding sickness. Believing that bodily ills were caused by magic and demons, the poor sufferers resorted to sorcerers to relieve them. They paid large sums of money for worthless remedies and charms, and often followed directions that increased their suffering and aggravated the disease.

While the early missionaries were not physicians, they knew the ordinary methods of treating sickness and were able to bring great relief to many who were in pain. Soon they recognized that a notable mis-

sionary service would be the provision of medical care. A call was sent to the homeland for trained young doctors to come out to the mission stations. There was at once a response, and the result has been the alleviation of untold suffering.

Today there are mission hospitals all over the world. People from the jungles of Africa and India and from remote regions of China can have simple medical care, while those who can come to the large centers can secure the same scientific treatment which we enjoy. A most notable achievement is the Rockefeller Hospital in Peking, where the best surgical and medical treatment is available, where a corps of the best trained physicians and nurses are caring for thousands of patients, and where young Chinese men and women are being educated to be physicians and nurses to their own people.

One of the most Christlike enterprises of our day is this provision for millions of people, who could never have secured it for themselves, of the scientific treatment of disease which has meant so much in our own life.

14. THE GREEK LANGUAGE IN THE ROMAN WORLD

Nothing unites people so much as a common language, and nothing so divides them as difference of speech. If you cannot say a word to a person, what relation can you have with him?

The United States, composed of people from almost every country in the world, would never have become a real nation if each racial group had kept its own language; but everyone learns English, and we are able to communicate with one another.

The civilized world of old times lay in the valleys of the Tigris-Euphrates and of the Nile rivers, and later around the shores of the Mediterranean. This civilization came to its greatest glory in Greece, and the Greek language was the noblest tongue of that ancient world. The young conqueror Alexander the Great wanted to unite all the peoples into one empire and to give to them the language and the culture of the Greeks. He succeeded, to a very large extent, in his purpose. His military conquests extended as far as India, and colonies of Greeks settled in all the principal cities of his empire. They were excellent traders and developed a profitable commerce wherever they went. This made Greek the business language of the world, very much as English is today. They carried learning and science with them wherever they went. This made Greek the language of culture all over the world. While Alexander's empire was divided after his death, the government remained in the hands of the Greeks. This made Greek the language of politics and of the courts all over the world.

As the Romans developed in strength and wealth in their native city, they came under the influence

of the Greek culture. In order to enter into an understanding of all that Greece had learned, the Romans had to use the Greek language. When they became so powerful that they conquered the whole civilized world of that day, they found the Greek language practically universal. They did not attempt to compel all the peoples to learn Latin, but used the speech which had already been so widely adopted.

Thus it came about, and it is a most important historical fact, that, at the time when Paul set out to carry his gospel through the whole civilized world, there was in all the important cities a universal language, the same which he had himself learned in his boyhood, by which he could make himself understood wherever he went. Of course this was not true of the country districts, but Christianity did not make its way into these until a native Christian leadership had developed.

15. THE JEWISH LAW

If you go into a Jewish synagogue today, you will see behind the pulpit a beautiful box, which is called the Ark. Inside of this are rolls of parchment upon which the Law of Moses is written in Hebrew. This is the most sacred possession of Israel.

In truth Moses himself gave the people only a very small part of their law. Among the Hebrews, as with all other peoples, law is a gradual growth,

accumulating from generation to generation. But as Moses gave the first commandments, they thought of all their sacred law as coming from him. About five hundred years before Paul's time the whole Law was collected by the scribes and, together with the stories of Hebrew early life, was copied into one great set of scrolls. Since that time it has never been changed, and we have it today in the first five books of the Bible.

But law never stops growing, even after it is written in a book. There are explanations and interpretations of the law. And this method of adding to the old law had been going on for five hundred years when Paul, as a boy in Tarsus, had to learn it. These explanations were not written but were handed down in memory from one scribe to another and taught from memory to the boys in the schools.

The Jewish Law was a very noble attempt to define all the duties that a pious Jew should perform. Every detail of the way he should keep the Sabbath was carefully set forth. All the exact requirements of eating only clean (Kosher) food were laid down. The obligations of paying the tithes and other religious offerings were detailed. And these regulations were so numerous and so minute that it would take a lifetime to learn them all. Earnest religious men, who were desirous to do God's will, found themselves constantly distressed because they had been ignorant of some requirement. Religion be-

came a burden instead of a joy; and the Law, which was intended to make right conduct clear and simple, became a confusion and a heavy responsibility.

16. THE HOPE OF THE MESSIAH

Patriotism is generally concerned with the glory of the nation. But the great Hebrew patriots, the prophets, were especially interested in the goodness of the nation. They believed that God wanted justice among the people—everyone fair, honest; no one cruel, tyrannical. They loved to picture the future of the nation, when no one would oppress another but each would live in his own home, secure and prosperous. How could this come about? They thought God would send them a good king who would reign in righteousness.

They had the custom, at the coronation of their kings, of pouring a fragrant oil upon their heads. As this was called "anointing with oil," the king was often called "The Anointed One." The Hebrew word for this phrase is "Messiah," and the Greek word is "Christ." So the hope of the Messiah, or of the Christ, was the hope that God would give them a good king.

But time went on, and this hope was not fulfilled. Bad times came, and foreign conquerors made the Jews a subject people. Then their hope was changed. They still wanted the good king, but they expected him to be a mighty warrior, who would destroy their

enemies. When the Romans became the overlords of Palestine, and such hated tyrants as Pilate and Felix were sent to be their governors, the pious Jews prayed that God would fulfil his ancient promise and send them a mighty warrior, who would lead them against the Romans until those oppressors were driven out, and who would then establish his reign of righteousness and peace.

Jesus was trained at Nazareth in this hope; but as he grew up, he believed that what the people needed was one who would lead them to lives of goodness and love. A king on a throne could not do it; nor could the expulsion of the Romans make the hearts of the people right. So he resisted the idea that he should be the king, and spent his life as the teacher.

But Jesus was so wonderful in leading his disciples into goodness and freedom that they were sure he was the Christ; and as he had not saved them from their enemies during his lifetime, they believed he would come back to the earth a second time as the deliverer.

The Jews, still looking for the warrior king, were very much offended with the Christians for saying that Jesus was the Messiah. From this grew much of the enmity between the two religious groups. The Jews always said that Jesus had been lawfully condemned because he claimed to be the Christ, and insisted that if he had really been God's appointed Savior, God would never have permitted his cruci-

fixion. The Christians said that his death was his great sacrifice, by which he showed his devotion to his purpose of leading men to God, and that when he came again from heaven, in glory, it would be seen that God had not allowed his enemies to triumph.

As time went on, the Christians saw that they had been mistaken in the hope that Christ would come back a second time to the earth. They saw that he had done his great work of love and righteousness and that it remained for his followers to carry on his work and bring the whole world to justice and the service of God.

Our hope of the Messiah is expressed in such a hymn as,

> Jesus shall reign where'er the sun
> Does his successive journeys run,
> His Kingdom spread from shore to shore,
> Till moons shall wax and wane no more.

17. THE JEWISH SUPREME COURT—THE SANHEDRIN

In the old days the Hebrews were governed by a king, who reigned in Jerusalem. The temple was the center of the religious life and was under the direction of a large body of priests, the chief of whom was called the "high priest." When the kingship was destroyed by the foreign conquerors, the priesthood remained, and naturally took charge of the

government of the people. Thus the high priest came to have the position of ruler under the foreign government.

When the Law was developed in its very elaborate form, there was need for learned men to study it and explain its meaning. These were called the "scribes." Decisions on points of law relating to the temple services would generally be made by the priests, while those on matters relating to the Sabbath and to general religious and moral duties would often be made by the more learned scribes.

Gradually it came about that a number of the priests and a number of the scribes met together, with the high priest as chairman, to settle all important matters. At last the number of these was fixed at seventy-one. It came to be called the "Sanhedrin," a Greek word meaning those who sit together.

When the Romans conquered a country, they did not remove its entire government (see "The Roman Government of a Greek City" [3]). They took the general direction of affairs into their own hands under a Roman governor, but they left all local matters in the hands of the native rulers.

Thus the Sanhedrin retained most of its powers, particularly those, as the Supreme Court of the Jews, to settle all cases of a religious character. The rules of the court were most carefully drawn to secure justice and to prevent any possible condemna-

tion of an innocent man. We are therefore surprised to find that when Jesus, and afterward Paul, were brought before this body they were treated so unjustly. The probable explanation is that very corrupt high priests had been appointed by the Roman governors and that the feeling against Jesus and Paul was so strong that the just procedure of the court was disregarded.

18. STONING AS A METHOD OF EXECUTION

Different people have had various methods of putting men to death. Some methods have been devised to give the victim the greatest possible agony. Such was crucifixion, one of the cruelest of punishments. The Hebrew Law was not cruel, though it was often severe. In prescribing stoning as the method of execution, there was probably the purpose that many should participate in the infliction of the punishment. In the early days a man who had offended against the laws of the tribe could thus be put to death by the members of the tribe hurling great rocks at him until he was dead.

In the Hebrew regulations it was provided that the chief witness against the prisoner should cast the first stone at him. It was expected that the rock should strike him upon the chest and perhaps kill him at once. But immediately others would take part in the execution.

As the Jewish law was made more definite, the provisions for stoning became exact. A certain official would take the prisoner in charge and would select twelve priests, who were to carry out the orders of the court.

If Jesus had been condemned by the Sanhedrin alone, he would have been stoned; but at that time the Jewish court was not allowed to inflict the death penalty, so Jesus was tried before the Roman governor, whose sentence would be crucifixion. As indicated above, this was a peculiarly brutal form of execution, probably employed to spread terror among those who might contemplate infringement of the law. Roman citizens were never subjected to what was regarded as a degrading form of death.

19. THE MEANING OF CONVERSION

Jesus always expected that people who were living evil lives could be completely changed. There was Zacchaeus, the cheating tax-collector, who, when Jesus came to his house, became a generous citizen and an honest official. It was a complete change of life.

Paul, who thought that Jesus was a deceiver and had been rightly put to death, was powerfully influenced by the faith of Stephen and by the beautiful lives of the Christians; so when the vision of Jesus came to him he suddenly changed his whole way of life. As Paul realized that Jesus was really

the messenger of God to men, all his thoughts and plans were changed.

Paul went out to tell men everywhere that God would save them and give them power to overcome all temptation and evil. Many believed and began to live new lives of faith and strength and hope.

The change of life that occurred in those first disciples has continued all through the centuries that the gospel has been preached. People have listened to God's call and given up their evil ways. This change from the wrong life to the right is called "conversion." The word means turning round, as when a person, finding that he is going on the wrong road, turns about and goes the other way.

Our missionaries go to foreign lands to people who are believers in demons and in magic, and seek to share with them their faith in God's love and care. When these people turn away from their superstitions, we say they are "converted," or we call them "converts."

Do the children of Christian parents need to be converted? We should hope not! If they grow up seeking to live kindly and truly, if they see their mistakes and ask forgiveness for them, if they join with their elders in trying to make the home and the community a good and happy place for all, they do not need to make a complete change of life. Boys and girls ought to grow in Christian character rather than wait for a conversion.

20. VISIONS IN THE BIBLE STORIES

Did you ever think very seriously whether something was right or wrong? Perhaps you wanted to do it very much, but you were not sure whether you ought to do it. Then within you a voice seemed to say, "No." You thus became sure of your duty. We often call this experience "the voice of conscience." The men of the Bible would have said that God spoke to them and they had heard his voice. It was true, for that is the way God speaks.

Sometimes when people are very deeply stirred on questions of right and duty, they have very unusual experiences of seeing the way become clear before them, and they say, "Now I know what God wants me to do."

In old times, and especially in Eastern lands, people would tell of such experiences in very picturesque ways. So we have the visions of the Bible. Paul was so suddenly and startlingly convinced that Jesus, though he had been crucified as a criminal, was really alive in the world beyond, that it seemed to him that a flash of light had come upon him. The new truth in his heart seemed the very voice of Jesus, calling him to believe. Again, when Paul was in great trouble years afterward, as his work did not seem to progress, he prayed earnestly for help. The assurance came so strongly that he seemed to hear the very voice of God telling him to take courage, for he would have great success.

We modern people of the West do not explain our hopes quite so vividly as did those men of the Bible, but we can speak with God and hear his voice just as surely as they.

21. THE JEWISH SCRIPTURES

If you go to the library and ask for *The Speeches of Abraham Lincoln*, you will be handed a book of many pages. Lincoln did not write the book; he did not know there would ever be such a book. He made speeches at different times and for various occasions, but he did not know that people would read them long afterward. When he became the great leader, and especially after his tragic death, Americans wanted to know all that he had said; so the speeches were gathered together and published.

Much like that grew the Old Testament. We have seen how the Jewish Law developed (15). There were many teachers. Prophets like Samuel, Elijah, Isaiah, spoke earnest words of counsel and warning to the people. These were copied and kept and read to other people after the great men had gone. Other prophets who wrote their messages, like preachers who publish sermons today, thought that only their own generation would be interested in their words. But men were unwilling to lose such earnest and inspiring writings; so the prophetic literature was carefully kept.

In the temple the priests sang hymns, as our choirs sing today. There were religious poets who wrote these hymns, as we have our hymn-writers. After many years someone collected one hundred and fifty of the best of these and published them as the Book of Psalms. So, as the years went on, there were many books that were held in great reverence. At last they were all brought together, the Law, the Prophets, and the Psalms, constituting what we now call the Old Testament. The Jews called these the Scriptures, which simply means, the writings; but they meant, the especially sacred writings.

In the synagogues, which were the places of general worship like our churches, the psalms were sung and sections from the Law and from the Prophets were read. Thus every Jew grew up with much familiarity with his Bible. It had a marked influence on his life, for there were passages of great power and beauty.

You have already in the church school read much of the Old Testament. You will recall the interesting stories of the heroes; perhaps you remember something of the lives of the great prophets and some of their words of faith and hope; you certainly know some of the most beautiful of the psalms and proverbs. You know, therefore, what a religious treasure the Jews possessed, and you can imagine how earnestly they prized it.

22. THE ROMAN EMPIRE

Today Rome is the capital of Italy, which is a country of considerable territory, extending from the Alps to the island of Sicily at the end of the long boot-shaped country. The Romans were an industrious, vigorous, ambitious people. They soon grew stronger than their neighbors. Some of them they conquered, with some they made alliance; but always the Roman influence extended.

If you have studied ancient history, you will remember that there was another ambitious commercial people in Carthage, on the coast of Africa, opposite to Rome. These two rivals came into conflict, and Rome was conqueror. At last they pushed on their trade, and then their wars, until they overcame the Greeks and took in, not only the land of Greece itself, but all the lands which those adventurous people had colonized or conquered.

The advance of the Roman power continued until all the lands on the north, or European, shore and the south, or African, shore and the East, or Asiatic, shore of the Mediterranean Sea acknowledged their rule.

When this process began, Rome was a republic; but before it was complete, one man had secured absolute power. He was called the emperor, or the Caesar; and his dominion was called the Roman Empire.

How great this Empire was can be imagined if

we realize that it included the countries now known as Spain, Portugal, France, Italy, the Balkan States, Greece, Turkey, Syria, Palestine, Egypt, Tripoli, Tunis, Algeria, Morocco, and many smaller ones. It also reached to parts of Germany and to the British Isles; indeed, it included all the civilized world that was known to the Romans of that day.

Of course great armies were required to keep all these people in subjection and constantly to extend the Empire. Very large taxes were levied for this purpose, even by the just and wise emperors. But when men of vicious character and small understanding were on the throne, and when favorites as bad as the emperors were sent to govern the provinces, there were enormous sums spent in luxury, and the taxes were a heavy burden on the people.

But great benefits came from the Roman rule. All civil war was suppressed, and what was called "The Roman Peace" prevailed over the world. A universal language was used (14). A large measure of local self-government was permitted (3); and personal liberty was the theory, though it was not always practiced (4). Robbers were severely dealt with, so that travel was reasonably secure.

23. THE PILLARS OF HERCULES

You have certainly seen a picture of the rock of Gibraltar, the massive hill of stone that is at the

very tip of the Spanish peninsula. Travelers crossing the Atlantic to the Mediterranean always look out for this great rock. Opposite, upon the African shore, is a less-known rocky promontory called Ceuta. Between these lies the Strait of Gibraltar, connecting the Mediterranean with the ocean. The ancients thought this was the end of the earth and that the great ocean flowed all around it. There was an old story that Hercules, the famed strong man, had torn these two rocks apart in order to let the ocean flow into the Mediterranean Sea. They therefore called them "The Pillars of Hercules." We can understand that when Paul was planning his great enterprise throughout the world he would make Spain the end of his journeys, for it was the western end of the world. No one dreamed in that day that a great continent lay far to the west.

24. TRAVEL IN THE ROMAN EMPIRE: ROMAN ROADS

The Romans made the most wonderful roads that have ever been constructed. Some of them are still in use in Europe after two thousand years. The original purpose of the roads was military. When a new territory was conquered, a Roman garrison was stationed at a central point to maintain order and to compel the payment of the taxes. As it was very important that reinforcements should be able to reach these troops in case of rebellion, good roads

were a necessity; and as garrisons were established farther and farther from Rome, the great roads were extended. There was a saying, "All roads lead to Rome." From a golden milestone set up in the capital city, the distance was measured by stone milestones all through the Empire.

The method of making the roads was very thoroughly worked out. First a deep bed was made and carefully smoothed. This was then filled up with sand, gravel, and small stones. The upper surface was of heavy square blocks of stone laid side by side.

Another use of the roads was for the imperial post. By establishing stations, where relays of horses could be kept, a postal system was developed, whereby very rapid communication could be maintained between the central government and all the outlying provinces.

While the roads were principally for these governmental purposes, they were available for commercial and other travel. We learn from the Roman literature of the time that the wealthy traveled extensively for pleasure, for health, and for sightseeing. Trade developed also upon the excellent roads, with large interchange of goods. Look up "Lecturers in the Roman Empire" (44). The travels of these men were made possible by the roads that ran from city to city.

When we examine the conveniences of travel, we do not find them so extensive. There were no coaches

such as were used in England and in America before the railroads. Wealthy people traveled in their own carriages and often took extra horses with them. Ordinarily people could hire riding horses or carriages in the large cities, but naturally such travel was somewhat expensive. The two-horse carriage seems to have been the most common. The roads were so good that they did not need the four horses which were sometimes required in more modern times.

Yet, after all, it is probable that most people of limited means traveled on foot. When a man is used to walking, he can easily make twenty miles a day. Paul must have walked thousands of miles in his long journeys.

There were no hotels in those days, and such inns as did exist were poor and were likely to be the resort of dangerous or disreputable characters. This lack was made up very largely, however, by the generous hospitality of the East.

25. TRAVEL IN THE ROMAN EMPIRE: ANCIENT SHIPPING

In comparison with our great vessels today, those ancient ships seem very small, slow, and unseaworthy. Yet there was an extensive commerce on the Mediterranean Sea. Ships were built up to a thousand tons, and could carry considerable cargo and sometimes several hundred passengers.

All ships were built of wood. They were usually equipped with a single mast and one large mainsail. When this sail had to be lowered in rough weather, a small sail was often used to keep way on the ship.

The compass, which is the surest means for the seaman to find his way upon the seas, had not been discovered. Nor did the ancients possess any instruments for taking observations of the sun or stars to ascertain their position. They possessed, however, a shrewd knowledge of the position of the stars and had much practical ability in navigation. Except in very good weather, it was usual to sail within sight of land so as to know where they were going; yet, even when thus coasting, they were handicapped by the very imperfect charts which they possessed. Indeed, on many routes it was thought safer to put into harbor at night. This may also have been on account of the crowded condition of the ships, making it far more comfortable to sleep ashore.

Yet, in spite of all these limitations, there was a very extensive shipping. Boats sailed during the summer months on the regular routes almost on schedule time. With fair winds they could make about seven knots an hour, and skilful navigators knew how to take advantage of the currents which would often make up for unfavorable winds.

We know that Paul used ships a great deal on his travels. In keeping up his connection between the

great churches at Ephesus and at Corinth, the easy trip across the Aegean Sea was frequently made.

26. THE JEWS IN THE ROMAN EMPIRE

Palestine was never a wealthy land, and it is not today. When the Hebrews first entered it, they called it a land flowing with milk and honey; but that was in contrast with the desert. When compared with the wealth of the later empires it was poor indeed. But the Jews were good colonizers; and when the Greek empire was developing toward the east, opportunities were given to them to establish themselves in the cities and to carry on trade. In the brutal wars of those times prisoners were counted as valuable booty, for they could be sold as slaves. Many thousands of Jews were captured in the many wars in which they were engaged, and were carried to the slave markets all through the Empire.

When the Roman rule had become established, this process of the scattering of the Jews by trade, colonization, and slavery had reached such an extent that Jews were to be found in almost every city of the Empire. A very large number were in the city of Rome itself.

As the Romans were tolerant of all religions, the Jews found no difficulty in keeping up their ancient practices. Wherever there was a Jewish population, they had a synagogue, where they carried on their worship under the protection of the government.

We can easily understand that there was danger that the Jews far from Palestine and living among Greek-speaking people would lose their race feeling. They generally did lose the ancient language and adopted the Greek, just as in our country they tend to forget Yiddish and adopt English. How, then, could they read the old Bible? To meet this need, the Hebrew Bible was translated into Greek in Alexandria and was carried to all the Jews dispersed throughout the world.

All this was a wonderful preparation for Paul's work. In almost every city to which he went he would find a colony of his own countrymen, to whom he could speak about the Bible which they knew. And when a church of both Jews and Greeks was formed, they would have a copy of the Old Testament in Greek, which they could all read.

27. THE MAP OF PAUL'S JOURNEYS

The frontispiece of this book is a map, illustrating the travels of Paul. This will repay careful study and should be referred to whenever the story moves from one location to another. If you compare this with a map of Europe, you will notice that it represents the eastern half of the Mediterranean Sea. In the extreme left-hand upper corner is Rome, and in the right-hand lower corner is Jerusalem. Paul's journeys were between these two cities.

If you run your eye down about longitude 34°

to about latitude 37°, you will find the city of Tarsus, where Paul was born. A little to the east and south is Antioch in Syria, the city of the great church, which sent out Paul, Barnabas, and Mark on their first journey. They sailed west to the island of Cyprus. At longitude 32° and latitude 35° is Paphos, the city where the Roman governor Sergius Paulus was converted. From Cyprus, north and a little west, is the province of Pamphylia, to which Paul went from Cyprus and where he probably contracted the malaria that troubled him so much. From there he went northward to Galatia. Note the cities of Antioch (in Pisidia), Iconium, Lystra, and Derbe.

On the second journey they went from Antioch in Syria through Galatia to the seaport of Troas, about longitude 26° and latitude 39°. Thence they sailed northwest to Neapolis, the port of Philippi. Note Thessalonica and Beroea, the other cities of Macedonia. Thence they went south to Achaia, which is another name for Greece. Athens and Corinth can be located. When sailing from Corinth, one would go to the port of Cenchreae; thence across the Aegean Sea to Ephesus.

The route from Ephesus around the coast can easily be traced. Special interest attaches to the last journey from Caesarea to Rome, which may be easily followed from Luke's careful narrative.

28. THE JEWISH SYNAGOGUE

The ancient Jewish religion required the sacrifice of animals as an important part of worship. This could only be done at the temple in Jerusalem and by the priests. When the Jews were taken captives far away, and when they traveled as traders to distant cities, they could not worship in the temple, nor could they offer sacrifices. So they met together for the simple worship that men of pure faith and earnest hearts can always conduct by themselves. This developed until they had buildings in which to meet, very much like our churches, and had a well-arranged order of service, also somewhat like our own.

Services were held every Sabbath, on all special holy days, and in some large synagogues every day. But the Sabbath was the great day for the Jews to come together to express their faith in prayer and praise and to seek help from their Scriptures. The service was very simple and was under the direction of two officials, the ruler and the attendant. The parts of the service were taken by members of the congregation, who were chosen for the purpose by the ruler. One member was chosen to lead in the prayers, several were to read certain parts of the Scriptures, then one was selected to read the passage for the day from the Prophets. The attendant had charge of the sacred scrolls, which he handed to

the readers and then received back from them for safe-keeping.

There was not always a sermon in the synagogue service; but when there was, it was given by some competent person who was invited to do so by the ruler. If a learned scribe or a visitor of importance were present, it was usual to ask him to make the address.

This informal practice of selecting the preacher gave Jesus his great opportunity in the synagogues. He was always asked to speak when he went to the synagogue. The same opportunity came to Paul wherever he journeyed. He would enter a city; on the Sabbath would go to the synagogue; and, as he had been trained as a rabbi, he would naturally be asked to speak.

29. PROSELYTES

The Jews believed that their religion was true and all others were false. This sprang partly from the old racial prejudice, but it was also the result of the Jewish recognition of the superstition and the immorality of much of the heathenism around them. The tales of the Greek and Roman gods seemed to them foolish, while many of the heathen practices were very objectionable. They were very proud of their own pure faith.

But the Jews were missionaries; they wanted other men to accept their faith; they believed that

it was God's will that people from all the nations should share the Jewish hope. They therefore welcomed their heathen neighbors to the synagogue service. As it was a time of much inquiry about religion and earnest desire to find the truth, many accepted the Jewish invitation, attended the synagogue, learned the prayers, read the Scriptures, and were stirred by the great words of beauty and hope from the Prophets. The Jews were very hospitable and did not press these people to come entirely into their fellowship. They were satisfied if they would agree to keep the Sabbath and to give up eating pork, which was regarded as unclean. But they felt that no one was fully acceptable to God who did not accept all the Jewish requirements, including a ceremonial of baptism, by which they abandoned their own people and became Jews. Those who did thus accept the Jewish faith were called "proselytes."

Paul's preaching was particularly effective among those who were attracted to Judaism but had not become full proselytes, for he taught that they could become Christians without giving up their own nationality. They must give up their heathenism, but they need not become Jews.

30. THE FIRST CHRISTIAN CHURCHES

Whenever Paul preached the gospel certain of the Jews would accept it because they believed that

Jesus was the fulfilment of the Old Testament hopes. Many of those Gentiles who had been attending the synagogue but had not become Jews would become Christians. Then, outside the synagogue, many heathen would be converted. Paul gathered all these people together and organized them into a church. He helped them to select their officers, the elders, and to arrange their plans of religious meetings. These services were much like those of the synagogue only not so formal. They did not use prayers which were written and learned, but prayed as they were moved. But they sang the Psalms, and read the Scriptures, though here, again, it was done informally and not according to the set practice of the synagogue. There was much freedom in the meetings for people to speak as they pleased.

But the churches were more than societies for worship, they were companies of people who helped one another in daily life. If difficulties arose, the elders tried to bring the contending parties together and arbitrate the disputes. If trouble came to any of their number, they were friendly and helpful. Even when they were very poor, they contributed money to the widows and orphans.

The leaders at first were simply the older men, who would take time from their business to manage the church. Soon, however, it became necessary to have more leadership; and certain men were set

apart as teachers, preachers, and for other duties. These were given money from the church funds to enable them to give their time to the church instead of working at some trade for a living.

Paul was constantly advising the churches regarding the conduct of their affairs, particularly as to the way in which they should act as Christians. Many of his letters were written to the churches for this purpose.

The Christian church today has two practices which are regarded as peculiarly holy. Paul found these already established among the Christians when he first joined them. They were not ceremonials like those of the Jews, which would offend the prejudices of the Gentiles, but rather simple religious rites which all could understand.

As water is used for cleansing the body, it has been the symbol in many religions for the purification of life. The Jews required their proselytes to be baptized, signifying that they were cleansed from heathenism. John the Baptist used the ceremony to signify the purification of those who repented of their sins and wished to enter the new life. So it came into the Christian church as the initiation ceremony.

Eating together is the sign of fellowship. Jesus, in his last meal with his disciples, told them to remember him, who was giving his life for them, when they ate together after he was gone. So the early Christians used to gather for what they called the

"Love Feast," where they expressed their fellowship with one another and their remembrance of the sacrificial love of Christ. This is the holy ceremonial which we call the "Eucharist," or the "Communion," or the "Lord's Supper."

31. PAUL'S LIEUTENANTS

Paul undertook an enterprise far greater than he could accomplish by himself. No one man could present the new Christian faith and hope to the whole of the Roman Empire. This he well understood. He planned his campaigns, therefore, with true generalship. He would himself go only to the great cities, where he would establish active and growing churches. From each of these centers other men would go out to the neighboring cities and there gather companies of believers into churches.

Let us suppose there were no Christian churches in the United States and that Paul came here to tell us for the first time of his religion of freedom, righteousness, and love. Suppose he came first to the largest city of your state, established a church there, and trained several men to be his lieutenants. To what chief towns of your state would he send these men? To what chief city of a state next to yours would Paul then go? When a church had been established there and several men had been trained, to what important cities of that state would these men be sent? Think this plan out for the six states

nearest to your own, noting four cities in every state. This will give you some idea of the way Paul multiplied his influence.

The whole plan depended on the selection of able men. One great element in Paul's success was his ability to choose his lieutenants. No man ever did any important organizing work who did not know how to get others to help him.

When Paul started out with Barnabas, a young man named Mark was with them as an assistant. He lost courage and went home, so Paul would not take him on the next journey. It took several years for Mark to prove his worth and be accepted as a fellow-worker. A great leader must be careful, even stern, in requiring efficiency of his helpers.

Until very recent times there were no training schools for the professions, but men were prepared for their callings by apprenticeship. If a boy wanted to be a lawyer, he went into the office of a lawyer and learned the business by working up from little jobs to the more important duties, reading the law books in his spare time. So one learned any profession. If one wanted to learn a trade, he became an apprentice and learned by doing. This is still the practice in many trades, though we are gradually developing trade schools.

In Paul's day there were no Christian training schools from which he could get his assistants. He had to fit carefully selected men for their work by

keeping them with him, teaching them his faith and his methods, and gradually giving them more and more responsibility.

We know something about a few of Paul's lieutenants. Silas was an earnest Christian in the home church of Syrian Antioch. Paul had been watching him carefully; and when he was looking for a suitable companion for the second campaign, his choice fell on this promising young man. Silas proved a loyal friend.

Timothy was perhaps Paul's best discovery. He was a young man living in the town of Lystra, where Paul was stoned by the angry mob. Timothy had had a good home training (II Tim. 1:5) and was the type of man whom the apostle could make very effective. He became Paul's successor when death removed the great leader.

Luke held a peculiar relation to the apostle on account of being a physician. As sickness was one of Paul's handicaps, Luke was a most valuable traveling companion. But Luke was also one of the important assistants in the main enterprise, especially in his own country, Macedonia.

It would be interesting to have the story of each of these men whom Paul trained and who were the pioneers of the Christian church, but we know only a little about them. Titus, Aristarchus, Tychicus, Epaphras, are definitely mentioned. Probably there were many more.

32. ZEUS AND HERMES

In the old tales of Greek mythology the gods are often represented as coming to the earth, taking human form, and then engaging in various human acts. In Paul's day all educated people had ceased to believe in such tales, but the simpler people and those living far away from the great centers of culture still accepted them. "Zeus" was the Greek name for the Father of Gods, corresponding to the Latin "Jupiter." There were many tales of this great being appearing among men. "Hermes" was the Greek name for the messenger of the gods, corresponding to the Latin "Mercury."

When Paul and Barnabas healed the lame man, the simple people of Lystra thought the gods must have come to them. Barnabas was quiet and dignified; so they thought he must be the greatest of the gods. Paul, quick and eager in speech, they identified with Hermes, who was also the god of eloquence.

33. ROMAN AND JEWISH FLOGGINGS

The treatment of prisoners in the ancient world was very cruel. While we have become more humane, there is still a great deal of brutality in the treatment of prisoners today, some of whom, like Paul, are not criminals at all.

Flogging or scourging was a common method of punishment. The accused was tied to a post or to a

ring in the wall in such a way that his writhings could not interfere with the infliction of the punishment; his back was bared; he was then beaten with a stick or a rod with all the force that a powerful man could use.

The Jewish Law was humane for those days and provided that a man should not be beaten so as to injure him severely. Forty stripes was the limit that could be given. And so careful were they lest this should be exceeded by a mistake in counting that in practice only thirty-nine strokes were inflicted. When Paul recounted his terrible sufferings he wrote, "Five times I received the forty stripes save one," that is, the legal thirty-nine blows.

The Roman law was planned to be just, but it was very severe. The terrible scourgings given by rods were inflicted to any extent that the officials decided. They would leave the victim in terrible agony. Paul says he received this brutal punishment three times.

34. MALARIA IN ASIA MINOR

Within very recent times we have discovered the cause of malaria. Like yellow fever, it is conveyed from one person to another by the sting of a certain species of mosquito. It occurs, therefore, only in regions favorable to the development of that particular insect.

There are regions on the southern coast of Asia

Minor where the malaria mosquito breeds and where the people therefore are subject to this disease. Quinine, which is the best medicine for it, was not known in the Roman Empire, so sufferers from this terrible malady found little relief. The people who live in malarial countries gradually become immune to the disease or have it in mild form, but newcomers are likely to take it in very severe form.

The symptoms of malaria are chills, fever, and severe headache. The sufferer, in utter weakness, falls into fits of shaking. After a time these attacks pass off, and he seems to have recovered. But the germs still remain in the system, and before long another attack will occur with the same distressing conditions.

When Paul sailed north from Paphos in Cyprus to Pamphylia (locate these on the map), he came into a malarial region. We do not definitely know that he contracted this disease, but there are many references to his weakness, the "stake in the flesh" (probably headache), the sickness that often prostrated him, that make this conclusion very probable.

35. GREEK PHYSICIANS

We are very proud of our learning and our science today, but we are able to know and to do as much because men before us under great difficulties made the early discoveries. Among the ancient Greeks

were men whose intellectual ability was so great that they made a beginning, and sometimes made considerable progress, in most of the sciences which we have developed so greatly in modern life.

About four hundred years before the time of Paul there was a very notable Greek physician named Hippocrates. He dissected the human body and learned much about its structure. He carefully observed various diseases and found out how they run their course. He worked out many useful remedies and was able to prescribe proper diet and treatment for his patients. He did so much to take medicine out of the practice of magic and superstition and to make it reasonable that he is called "The Father of Medicine."

What Hippocrates had discovered was developed by his sons and other scientific men so that a profession of medicine resulted. Young men joined themselves to older physicians and learned their arts and methods; then went out to practice, as young doctors go today. Luke, who joined Paul as his traveling companion, was one of these Greek physicians. Compared with the knowledge which a skilful doctor has today, Luke's ability would seem very slight and his views of disease very faulty. But for that time it meant much that, instead of treating disease by magical means, men had begun to study it scientifically and to use intelligent remedies.

36. DANGERS OF ANCIENT TRAVEL

In sections 24 and 25 we have discussed the facilities of ancient travel and seen how it was possible for Paul to go from one end of the Empire to the other. We must not, however, lose sight of its dangers.

On land journeys there would not be much likelihood of accident except where the road led across rivers. Sometimes these were bridged, but often the river had to be forded or crossed upon a ferry. In time of flood this would then be very dangerous. Paul speaks of the "perils of rivers."

While the Romans kept good order throughout the Empire, it was impossible for them entirely to suppress brigands. They put to death without mercy any robber who was captured, but they could not patrol all the mountain roads. Travelers usually went in companies where conditions were particularly dangerous, but it was not always possible to escape the outlaws. Paul enumerates among his hardships the "perils of robbers."

On the sea, travel was very safe, considering the size of the ships and the stormy nature of the Mediterranean. Navigators as a rule were cautious and put into port when the weather was threatening. Paul's last voyage was taken very late in the season, and the captain decided to spend the winter in a harbor of Crete. He thought he could run from

an unsatisfactory harbor to a better one not far distant and was caught by a sudden change of wind. It was impossible to get back, and the ship ran before the storm till it struck the rocks of the island of Malta. It was the fourth time Paul had been shipwrecked, so he knew something of sea perils.

The Romans had put down piracy at sea just as they had suppressed brigandage on land. But this lawlessness also could not be entirely suppressed, and there were cases of ships being captured and robbed. Paul makes no reference to pirates and probably had no experience with them.

37. THE CHURCH AT JERUSALEM

Christianity began in Jerusalem. The first disciples of Jesus, when they had recovered from the shock of his crucifixion and were sure that he was their spiritual leader, exhibited such an assurance of faith that many joined their company. As they increased in number, the Jewish authorities became alarmed and endeavored to check the new faith. They treated with special harshness the twelve apostles, even driving them from the city. But the Christian community continued to increase, the apostles returned, and the church became very firmly established. Herod killed the apostle James; but soon after, another James took an important place in the church. This was Jesus' own brother, who had never understood him during his life but

who afterward became an earnest believer, sharing the Christian faith. The other apostles were away on their duties as traveling preachers, but James remained in Jerusalem and became the head of that church.

A peculiarity of the Jerusalem church was that the members were all Jews. This would, of course, include proselytes (29), who were always reckoned as Jews. Jesus himself had never given up the Jewish practices; indeed, his last meal was the Jewish Passover. All Jesus' disciples had been Jews and had observed all the requirements of the old faith. So the Jerusalem church did not think of themselves as having left Judaism but only as having accepted Jesus as the promised Messiah. They still worshiped in the temple, observed the Sabbath, ate only clean (Kosher) meat, and followed all the other requirements of the Law. Indeed, they were so careful in all these matters that the Jewish rulers soon ceased to view them with suspicion and were quite willing for them to carry on their worship.

The great leaders, James, Peter, and John, realized that Christianity was to spread through the whole world and that the Gentiles could not be asked to submit to the customs of the Jewish race; but the less liberal members of the church did not take that view and were very indignant that anyone should claim the advantages of their religion without keeping up all the old ceremonials.

38. THE JUDAIZERS

In the preceding article we have noted the intensely Jewish character of the church in Jerusalem, and also the liberal spirit of its leaders. Paul believed in keeping all that was inspiring and helpful of the old Jewish religion but in giving up the ceremonials which would have no meaning to the Gentiles. He saw that it would not be possible to go to the cultured Greeks, to the proud Romans, to the superstitious heathen, and ask them to give up their own racial and religious customs, accepting, instead, those of the Jews. It would amount to a demand that they should become Jews. On the other hand, the simple Christian faith, freed from all those ancient practices and requirements, could be presented to the whole world.

When Paul explained this gospel to James, Peter, and John, they agreed with him. They did not give up Judaism for the Jerusalem church, but they said that it should not be required of the Gentile church. These leaders, however, could not control all their followers. There were those in the Jerusalem church who rejected this compromise completely. They insisted that the requirements were laid down in the Bible and that no one had any power to alter them. We must remember that the Bible was what we now call the Old Testament. Not one book of the New Testament had been written, and no one had any idea that there was to be a New Testament. So

these literalists could appeal to the Scriptures and could insist that no one had power to change the Law. What they did not realize was that new conditions had arisen and that faith in God and righteousness of life no longer demanded the old system.

These men believed that all people should become Jews and that Judaism was to be the world-religion, with the provision that Jesus should be accepted as the Jewish Messiah. They regarded Paul as the enemy of the faith and a most dangerous man. He seemed to them to be leading his converts astray and to be disloyal to the Scriptures. They therefore decided to tell the gentile churches that they had been misled by a man who had abandoned the Law which God had given to the great Moses.

As these men wanted to keep Christianity within the practices of Judaism, they were called "Judaizers." They caused Paul great trouble and anxiety and brought about much confusion in the churches which he had established.

39. THE CUSTOM OF VOWS

In ancient times the Jews thought they could show devotion by giving up something they liked to do for a certain period or by promising to do something difficult or unpleasant. Thus a man would agree to drink no wine, or to let his hair grow long for a certain time. At the end of the period he would make special visits to the temple, offering

sacrifices. In times of sickness, or when about to make a journey, such vows would be made.

Like everything else in the Jewish religion, the vows came to be very carefully regulated. There was an exact way in which they should be made, an exact time to which they should extend, and very exact ceremonies in the temple by which purification and release from the vows should be secured. There were also definite fees that had to be paid in the temple ritual.

If a poor man made a vow, hoping that it would help him or his family in some trouble, he often found the fees a heavy requirement. The kindly custom had therefore grown up, that a person who had made no vow could become a companion in the purification ceremonies of the man who had made the vow, paying the expenses of the sacrifices and all other fees.

40. THE TEMPLE AT JERUSALEM

While the Jews had synagogues (28) in every city, there was one only temple. That was in the sacred city of Jerusalem. There alone could sacrifices be offered, and there only the priests could officiate.

The first temple was built by Solomon and was destroyed by Nebuchadrezzar. The second temple was built with far less grandeur when permission was given by the Persians. This temple was so thoroughly rebuilt, enlarged, and adorned by Herod the

Great, that it is generally called "The Temple of Herod."

The temple itself was not very large, and it consisted of two parts, the Holy Place and the Most Holy Place. The latter had once contained the sacred box in which was kept the tables of the Law. This was called "The Ark of the Covenant." It was destroyed when the first temple was robbed and burned, and was never replaced. Although there was no Ark to be enshrined, the second temple contained a Most Holy Place, which no one ever entered except the high priest once a year. But when the Roman general Pompey captured Jerusalem, he sacrilegiously made his way into that most sacred place and was astonished to find it empty.

The Holy Place contained the sacred golden candlestick and the altar of incense. Here only the priests could go. Outside was the Court of the Priests, in which was the great rock upon which the animals were sacrificed.

Surrounding these central shrines were extensive buildings and courts. The outermost inclosure of all was called "The Court of the Gentiles," and into this anyone might go. But into the Court of Israel no one but a Jew could enter on pain of death. There was a tablet on which was a Greek inscription, warning all who were not Jews that they must not pass that point.

The Romans were considerate of the religious feelings of the subject peoples, protecting them from unnecessary interference with their sacred rites and places. The death penalty for sacrilegious entrance into the temple was indorsed by the Romans and would be carried out against any Gentile who was guilty of the profanation.

Paul, as a Jew, had a perfect right to go with his Jewish companions into the Court of Israel to perform the ceremonies of the vows. But if he had taken a Gentile with him, he would have incurred the death penalty. The Jews, thinking he was the enemy of their religion, imagined that he had deliberately violated the temple sanctity by taking with him one of his gentile friends.

41. THE PROCURATOR OF JUDAEA

The government of Palestine today has been given to Great Britain by the League of Nations. A British lord high commissioner is sent out from London to rule the country. The Arabs, who are in the majority in Palestine, are allowed to carry on their own regulations, as are also the Jews, who are seeking to make a home for themselves in their old land. The British governor endeavors to keep order, to see that one race does no injustice to the other, and in general that the political life of the people goes on well.

Conditions were something like that in Paul's day

with certain important exceptions. The Roman governor, who was called the "procurator," did not rule the whole of Palestine but only the southern part. His official residence was not in Jerusalem but at the great seaport of Caesarea, a city which has since disappeared. While there were many Greeks in the country, it was practically a Jewish population, so that there was not the race conflict which makes life so difficult in Palestine today. But the great difference is that the British governors have been men of the highest character, while the procurators, who were sent by Rome to govern Judaea, cared only for extracting all the money possible for their own personal advantage and for plotting to secure promotion by courting the favor of the emperor.

The Jewish Sanhedrin (17) had large political and judicial powers, but the procurator was supreme. Nothing important could be done without his permission, and an appeal could always be made for his interference.

Some of the Roman procurators were men of culture and intelligence, who carried out the ideals of Roman justice. But the Jews seem to have been particularly unfortunate in the kind of men who were sent to Palestine. Of course, the Jews were a very difficult people to govern. They deeply resented the loss of their national independence, and they were almost fanatical about their religion. As

the procurators did not understand the details of the Jewish ceremonials, they often offended the people unintentionally. This led to riot or rebellion, and then the Roman authority was avenged without mercy.

The hatred of the Jews for their Roman rulers became so great that at last widespread rebellion broke out. The procurator was unable to repress it with the limited troops at his command. Rome sent a great army, under an able general, who captured Jerusalem and burned the city and temple to the ground.

42. ATHENS

The most cultured people of the ancient world were the Greeks. Our own civilization goes back to them. Our language is full of words formed from the Greek: "aeroplane," "auto," and many words of invention; "physics," "psychology," also many words of science; "tonsilitis," "appendicitis," and many other words of medicine. Our noble buildings ornamented with columns come from Greek architecture. Our statues are derived from the Greek sculptors. Our theatrical plays come from the Greek dramatists. Our mathematics and philosophy had their origin in Greece.

Among the Greeks, the city of Athens reached the highest development, intellectually, artistically, and politically. It was the most beautiful city in the world. The Acropolis, a hill of considerable size, had

been leveled at the top; and upon this buildings were erected which have never been surpassed in beauty. Although they are in ruins today, people journey from all over the world to see them. In Paul's day these temples and public buildings were still in all their perfection. A large stadium built of white marble provided opportunity for the athletic games, famous in Greek life. The old stadium was destroyed; but a wealthy Greek gentleman has provided for its reconstruction, and it is today one of the wonders of modern Athens. When Paul visited the city, he saw at every important point a beautiful statue, representing some god or goddess, some ancient hero, or some great Athenian who had served the city.

But, while Athens was still beautiful in the first century, it had lost its power. Politically it was under the dominion of the Romans; but worse than that, its creative power in art, in science, in philosophy, was gone. The people were living on the glory of their past and were not reproducing the noble life of their ancestors. It was a frivolous Athens to which Paul brought his earnest message.

43. CORINTH

Another Greek city, almost equaling Athens in beauty, was Corinth. It was situated on the narrow neck of land which connects the two parts of the Greek peninsula. On account of this location it was

a great center of trade. Navigation being difficult around the rocky southern shores, goods from the east were brought to the Isthmus of Corinth, carried across, and then reshipped. Corinth thus became a distributing point in the busy trade of the Mediterranean.

A commercial city is likely to have a very mixed population. The whole world met in Corinth. Among the peoples who went there for business was a large colony of Jews. They built synagogues and maintained their own racial life and faith. The Hebrew religion insisted strongly upon purity, as we may read today in the noble words of the Old Testament. But the religion of the Corinthians was so grossly impure that evil practices took place in the very temple itself. The Jews tried to protect their own young people from these evils and attracted many of the Greeks to their own pure faith. This was a valuable preparation for Paul's work. Naturally he was able to establish a large and important church in this city. His letters to the Corinthians became part of the New Testament.

44. LECTURERS IN THE ROMAN EMPIRE

If you look at any issue of a newspaper today, you will see announcements of lectures on many topics. We are living in a time when there is a great deal of interest in new ideas of all kinds. If anybody

knows anything that we do not know, we go to hear him speak upon it. A similar condition existed in the first century. The whole world, as it was then known, had come together. People discovered that there were many religions, many ways of thinking about life, many new things to be learned. There was great eagerness to know about these different views. So, to meet this need, learned men gave lectures as they do today. And they traveled from city to city for this purpose, just as men do today.

We may imagine a merchant ship sailing into the port of Corinth. A Roman official was on board with his attendants; a number of merchants were bringing merchandise to sell; a party of wealthy people were on a pleasure tour to see the beautiful Greek cities. In addition to these was a gentleman from Rome accompanied by one servant. He was a lecturer who expected to address audiences upon the subject, "How Can We Know That the Soul of Man Is Immortal?" There was nothing unusual about this. When he landed, he would find many other lecturers in the city discussing various topics.

Sometimes a company of merchants would set out from the city of Ephesus to carry their goods for sale to the towns in the interior. They would load the merchandise on horses or camels and would either ride or walk with the animals. A gentleman would come to them and ask if they would receive him into their company for a certain price, as he

wanted to travel to the city to which they were going. He was a lecturer who wished to join the merchants for safety and comfort of travel. He was expecting to spend several months in the next city. He would hire a hall and let it be known that he was ready to give instruction to those who were interested in his subject.

These lecturers were professionals who earned their living as traveling instructors. The people who attended their lectures paid fees for the privilege. They were permitted to speak on any subject except politics, as the Roman government granted great liberty of speech. Many of them were religious lecturers, who had some new religion which they believed was more satisfactory than that of the people to whom they came.

When Paul therefore entered a city to present his Christian faith, the people and the rulers thought he was just one of the traveling lecturers. They did not understand why he charged no fees for his teaching, and they were astonished to learn that he earned his living by manual labor.

45. THE NEW TESTAMENT

Jesus often spoke of the Scriptures, by which he meant the Jewish Bible, what we now call the Old Testament. It was not called the Old Testament then because no one knew that there was ever to be a New Testament. Jesus did not write anything

himself. Doubtless, if he had done so, it would have been regarded as very sacred by his followers. But the apostles who had lived with Jesus remembered his words and his deeds. They told the wonderful story to those who had not known him. They told it so often that gradually it became a fixed story, always repeated in the same way.

Paul heard the gospel story from those who had learned it. He would often speak of Jesus' life and teachings, but Paul had no plan to write a book. His writing happened in a very natural way. While he was working in the city of Corinth, he received a message from his Christian friends in Thessalonica. He decided that he would like to write them a letter of advice and friendship and Christian cheer. If anyone had said to him when he had finished that letter, "Paul, you have written something which will become a part of the Bible," he would have been astonished. He would have said, "This is only a letter to the Thessalonian church; it could not be part of the sacred Scriptures."

But so it happened. The Thessalonians were very happy to hear from their beloved founder. At the very next church meeting after the letter was received, it was read to the whole church. The members were so stirred by it that they asked again and again for it to be read. They often spoke of it in their conversation. Soon after, Paul wrote to them again, thus giving them two precious letters by

which they could remember him. One Sunday a member of the church of Philippi, a city a few miles distant, attended the Christian service at Thessalonica and heard Paul's letters. He asked about them after the meeting and was informed of the circumstances that led Paul to write them. He said, "Would you allow me to employ one of the public writers to have these letters copied so that we may have them to read in our church?"

Meanwhile Paul had written a very stern letter to the Galatians. Yet it was very kindly and full of beautiful encouragement and hope—so much so that the Galatians cherished it and allowed other churches to have copies of it.

Paul wrote a number of letters, none of them intended to be kept permanently by the churches, but all of them concerned with special matters needing thought and attention. But the churches carefully preserved them. When the terrible news went through the Christian world that Paul had been executed by the Roman government, each church read again the letters received from him. Eager inquiries were made of other churches as to whether they possessed any of his writings. Soon all Paul's churches had complete copies of everything that he had written.

Peter was put to death about the same time as Paul. He had been accustomed to tell the story of Jesus as he so well remembered it. Mark had been

with him and had heard Peter's story of Jesus so often that he could tell it perfectly himself. After Peter's death Mark thought he ought to put the story into writing. Thus came the first gospel.

Luke, the Greek physician, was Paul's companion on many of his journeys. Becoming greatly interested in the progress of the Christian church, he decided to write the story from the beginning. He spent many years gathering the facts. When Mark's story appeared, Luke eagerly read it and decided to use most of it in his own story. At last he wrote two books, the first beginning with the birth of Jesus and continuing to the end of Jesus' life on earth, the second covering the early days of the Jerusalem church and the story of Paul to the time of his Roman imprisonment.

Others of the apostles wrote letters, and other men wrote stories of Jesus. These books were copied and added to the collections which the churches kept to read in their services. They still read the old Scriptures and regarded them, on account of their age, as specially sacred. But the time came when all the apostles were dead and a new church had arisen which had never seen an apostle. It was felt that all the writings of those early days were of the greatest value. So the church carefully collected them and decided that these were given to them by God just as the older Scriptures had been. They joined the old and the new Bibles together. The old

one, they said, was the Old Covenant or Testament, and the later one was the New Covenant or Testament. By these two names they have been known ever since.

46. STENOGRAPHERS IN THE ROMAN EMPIRE

The great Roman orator Cicero needed a stenographer to take down his speeches. He was fortunate in having a very clever secretary who devised a system of shorthand. At first it was only a method of abbreviating words and was not very rapid. But later it was greatly improved, so that with relays of writers a speech could be taken down as it was spoken.

As the emperors and court officials saw the value of stenographers for the public business, a great interest was developed in this art, large numbers of men were trained in it, and it became an important contribution to the life of the day.

We do not know whether Paul employed a stenographer. We do know that he dictated his letters; and it may have been that, sometimes at least, he was able to secure the services of a professional shorthand writer.

As the church developed, increasing use was made of this convenient means of doing business. Jerome, who translated the Bible into Latin, had ten stenographers in his employ.

47. LETTER-WRITING IN THE ANCIENT WORLD

Until very recent times we did not know much about the correspondence that went on in the Roman Empire. Letters were generally written on papyrus, which is a fragile substance, easily destroyed. Most of those ancient letters have perished, just as our letters, written on paper will disappear as time goes on. But the dry climate of Egypt is well fitted for the preservation of papyrus. We have been fortunate in discovering in that country great quantities of the letters that were written in the old days. We have letters from boys at school writing home for money; letters from husbands, away traveling, giving directions to the wife at home; letters from homesick soldiers to their mothers; letters from business men to their customers; letters from officers of the government making reports.

We know, therefore, that it was a letter-writing age. Paul was using a very common practice when he wrote letters to the churches and when he wrote the private letter to Philemon.

Of course, we must not suppose that there is today any actual letter that Paul wrote. All of them perished long ago. But copies of them were made, then these copies were copied again, and these later copies were again copied. Scholars have given most painstaking labor to a comparison of thousands of

these copies, so that we can be confident that we have the letters in almost the exact Greek language in which Paul wrote them. The letters in our New Testament have been translated from Greek into English.

48. THE SUPREME COURT OF THE ROMAN EMPIRE

In America we have a very clear distinction between those who carry on the government and those who decide the law, that is, between the executive and the judiciary. No man is ever tried before the mayor, or the governor, or the president, but before a judge. It was not so in the ancient world. We remember the interesting stories of David and Solomon hearing cases.

In the Roman Empire the governor of the province or the rulers of a city were the judges. We might wonder how men who were soldiers or politicians, and were appointed as rulers of the country, could know the law. This difficulty was met by the presence of certain counselors, learned in the law, who were ready to advise the ruler.

The emperor was not only the supreme governor of the whole empire but also the supreme judge. He could overrule any decision that had been made by any governor, and he was the final authority to whom all appeals were made. The emperor would not himself know the law, but, just as the governors

had counselors to assist them, so the emperor had the wisest lawyers in Rome to advise him on legal points.

In the United States important legal matters can be carried up from the lower courts to the Supreme Court, which sits in Washington. So in the Roman Empire an appeal could be taken to the Supreme Court in Rome. But this was not a court of judges, whose vote decided the matter; it was the emperor himself assisted by his counselors, whose advice he might or might not take, just as he pleased.

The more serious and conscientious of the Caesars generally heard the cases that came to Rome on appeal. But frivolous emperors, like Nero, might tell the counselors to hear the case and to report to him. He would then decide as he pleased.

Only a Roman citizen (5) could appeal to the Supreme Court. Paul, as a Jew, would have had no such right; but he held Roman citizenship and therefore could make the demand. The proper form which had to be employed was the words, "I appeal to Caesar." It will be remembered that all the emperors were called "Caesar."

When an appeal had been made from the court of a provincial governor and had been allowed by him, the case was stopped and could not be reopened except in Rome. It was the duty of the governor to prepare a statement of the case to be sent to the emperor. As Festus did not well understand the

charges which the Jews made against Paul, he asked King Agrippa to examine the prisoner and advise him what to write to the emperor.

49. THE WHEAT TRADE BETWEEN EGYPT AND ITALY

The early Romans were farmers, producing vegetables, grapes, olives, and enough wheat to feed themselves and the small population of the city. But in the time of its power Rome grew to be a city of a million inhabitants, while the surrounding farming country was not very much enlarged. The problem of food became very serious. The emperors, while they exercised autocratic power, were yet dependent upon the people. Rebellions often unseated one emperor and enthroned another; it was therefore important to keep the people satisfied with an abundant food supply. After Egypt had been added to the Roman Empire, the problem of food could be met by the importation of wheat from that fertile land. But the matter was too important to be left to private enterprise, and the emperors made the gathering of the crop and the shipment of the wheat a state monopoly.

A fleet of the largest ships which could be built in that day—about a thousand tons burden—was equipped for this service. It was assembled at Alexandria—then, as now, the chief seaport of Egypt—and was loaded in readiness for sailing at the open-

ing of navigation in the spring. Depending upon the uncertain winds and upon the sea currents, the fleet would make its way along the eastern shore, thence to Cyprus, along the coast of Lycia, down to the eastern promontory of Crete, along the southern coast of Crete, then north to the island of Cythera, thence by the long open sea voyage of more than five hundred miles to Rhegium, on the straits between Sicily and Italy, thence along the coast to Puteoli. The voyage from Alexandria took nearly two months. The wheat ships flew a special topsail. When the first of the fleet was sighted by the watchers at Puteoli, great rejoicings began and the city made holiday, happy that the food supply was assured.

There were several such fleets that sailed each year as fast as the vessels were loaded. Later in the season single ships would carry the last of the wheat crop. As noted above, these vessels were in the imperial service and not available for ordinary travelers. Roman governors, however, would have authority to send important messengers by the wheat ships or to forward Roman citizens, who were making appeal to the Supreme Court. Paul was sent from Caesarea by a coasting ship to Myra, where the centurion was able to catch a wheat ship from Egypt. In the story of the wreck it is notable that the precious cargo was thrown overboard only as a last resort.

50. A PRISONER ON APPEAL AWAITING TRIAL

When a prisoner appealed to Caesar, he was sent to Rome under military guard. On arriving at Rome, the captain, or centurion as he was called, in charge of the prisoner delivered him to the officer of the court. It was the duty of this officer to see that the prisoner was ready to appear for trial at any time. Sometimes this meant that he was simply put into the common jail. If he were an important man and had friends in Rome, he was sometimes given his freedom under bond, that is, his friend would agree to produce him whenever needed. This is similar to our system of allowing accused men to go out on bond. But there was a third system sometimes used, which was called "military custody." This meant that the prisoner was allowed to live where he pleased within call of the court, but that a soldier must always be with him as a guard. A light chain was fastened on the right wrist of the prisoner and on the left wrist of the soldier. This could never be taken off day or night, and the soldier was responsible with his life for the custody of the prisoner. From time to time there was, of course, a regular change of guards.

Trials were often delayed, for the process of law is always slow. Witnesses had to be brought from the distant province. Preliminary hearings had to be taken on each charge made against the prisoner.

Moreover, the emperor was often negligent and lazy, allowing cases to remain long unheard.

Law is always very expensive. Especially is this true of appeals to the Supreme Court. In Paul's case, he would have to pay his own passage money and that of his friends, also the expense of transporting the witnesses. In addition to the rent of his lodging and his board he would have to pay for the keep of the soldier who guarded him. Many other fees and charges would also be made.

It has always seemed strange that Paul, who was so limited financially at Ephesus that he had to support himself by manual labor, should have been able to meet the expenses of two years' imprisonment at Caesarea and then the very heavy expenses of the appeal to Rome. We can only guess at the sources from which money may have come. He had some wealthy friends who may have helped him. It is possible that his family raised the necessary funds. Some have thought that his conversion to Christianity may have estranged him from his family, who were probably well-to-do, but that at this time the death of his father may have enabled him to come into his inheritance.

51. SLAVES IN THE ROMAN EMPIRE

Slavery was universal in the ancient world. Slaves were originally captives in war. Not only soldiers who were taken prisoner, but often entire

populations, were carried off as booty to be sold as slaves. One of the reasons for war was to capture thousands of people to do work for the conquerors. The origin of African slavery in this country was not very different, for the negroes were captured in raids and shipped across the sea to America.

When a slave had been purchased, he became the absolute property of his master. If he married a slave, the children were also the property of the master. Harsh and terrible as the idea of slavery seems to us, we must realize that it was the only method of securing service that was known in the ancient world. There were some people who were hired but comparatively few, for the millions of slaves prevented the development of free labor.

Under Roman law the slave was the absolute property of his master, who might even in extreme cases put him to death. If a slave ran away, the punishment was usually crucifixion.

Kindly men and women always treated their slaves well, in many cases as members of their own family. They often gave them their freedom, which was permitted by the Roman law.

Paul recognized slavery as the universal practice of his day. It did not occur to him to say that it was wrong. Indeed, as the world was then organized, industrial life could not have been carried on without slaves. Paul did urge upon Christian masters most earnestly that they should be fair and kind

to their slaves. Such a man as the wealthy Philemon of Colosse would have a large farm requiring scores, perhaps hundreds, of slaves to carry it on. We may be sure that he followed Paul's counsels, and indeed would desire for himself to be a just and considerate master. Yet one of the unfortunate conditions of slavery is that punishment for disobedience or wrongdoing is inevitable.

When Onesimus, Philemon's slave, stole his master's money and ran away, he committed two serious offenses. The Roman law would have permitted Philemon to inflict any punishment he pleased upon such a slave. But Paul wrote Philemon such a gracious letter when he sent Onesimus back that the frightened young man may have been freely forgiven.

52. THE ROMAN CHURCH

At the great feast of the Jews held a few weeks after the death of Jesus, there were visitors from all over the Empire. Among them were a number from Rome. They heard Peter and the other apostles declaring that Jesus was raised from the dead and was the savior of men. Among the thousands who believed and went back with the new faith to their homes, some were from the capital city. They went back to begin a religious interest that grew into the Roman church.

Today the pope is the head of the Roman church;

and Roman Catholics believe that he is the successor of Peter, who they think founded that church. But it is unlikely that Peter was in Rome until very much later. The church there was the natural outgrowth of the activity of Christians who had been converted in other places and went for various reasons to the capital.

Everything went to Rome. The church there would not only grow from its own work of gathering members but by the addition of Christians who moved to the capital to live. It became, therefore, a very large and important church.

Paul recognized that he had not established the Roman church and that it would not be right for him to claim any leadership in it. He saw, however, that it would probably become the most important church in the world; and he was very anxious that it should be instructed in the best way. He therefore included an Italian campaign among those which he planned to organize. When he was closing up his third campaign and hoping that the next would be in Rome, he wrote a very friendly and sympathetic letter to the Roman church.

53. THE ARMOR OF A ROMAN SOLDIER

The terrible efficiency of modern warfare has made armor almost useless. The World War did, however, bring back one piece of armor that had been long discarded. What the soldiers called their

"tin hats" was really a return of the helmet. There was this difference: the helmet was intended to guard the head against strokes of the sword or the battle ax, while the tin hats were to give protection against the force of pieces of metal scattered by exploding shells. The Roman helmet was of bronze with a crest of three feathers.

Next in importance to the helmet which guarded his head was the breast plate covering the whole front part of his body. This would protect him from sword and spear thrusts and from arrows, the latter often shot with great force. Somewhat as a football player guards his knees and legs, the Roman soldier wore metal protectors called "greaves." His heavy shoes were partly to enable him to walk over rough roads and partly to keep his feet from injury.

It is difficult to protect the face and arms and the middle of the body without armor that would be cumbersome and would impede free movement. The knight in later times wore complete armor, but he was mounted on a horse. The Roman soldier made up for any deficiencies with his oblong shield four feet in length. Strapped to his left arm, the shield could be placed wherever it was needed for defense. No armor was provided for the back; a Roman soldier was not supposed to need it.

The principal weapon was the double-edged and pointed straight sword. Protected by his armor and his shield, the Roman soldier would rush upon the

foe and engage in hand-to-hand conflict with this terrible sword.

Paul saw much of soldiers in his travels, and often took suggestions from their armor to illustrate how spiritual warfare should be carried on.

54. THE GROWTH OF THE CHRISTIAN CHURCH

It seemed a bold plan when Paul decided to carry his Christian gospel through the Roman Empire in five campaigns. He completed three, he carried on the fourth from his prison, perhaps he was never able to make the fifth in Spain. But when Paul died, there was a Christian church in most of the great cities of the Empire. Within another century there was a church in every city of the Empire. The Roman government became alarmed and endeavored to stamp out the new faith. Persecution only made it grow. Christians said, "The blood of the martyrs is the seed of the church." Constantine thought it good policy to make Christianity the state religion. This was most unfortunate, as men then became Christians for political reasons.

When the Empire was divided into two parts, east and west, the church became divided. The western church was under the rule of Rome, the eastern church under Constantinople. Missionaries carried Christianity beyond the limits of the Em-

pire, until the church extended all through Northern Europe, including Russia.

In the Middle Ages all Europe was Christian in name, but the church became corrupt and superstitious. Good men tried to purify it. When they found they were not successful, they protested. They were therefore called "Protestants"; so came the great division between the Roman Catholics and the Protestants.

When the New World was discovered, the church followed the explorers and spread all over the Americas. When Asia and Africa became known to the Western world, missionaries went with the gospel to those lands just as they had gone in the beginning. We do not yet know how far the African and Asiatic peoples will become followers of Christ, but the Christian church is still growing and is changing in those lands to meet the special needs of those people.

55. PAUL'S PLACE IN CHRISTIAN HISTORY

When the sacred books of the Christian church were gathered into the New Testament, half of the collection proved to be the writings of Paul. When Luke wrote the story of the spread of the Christian church from Jerusalem to Rome, one-half of the story was the activity of Paul. When the Church

Fathers of the early centuries worked out the religion of spiritual liberty, they took it from Paul; but when they went into forms and ceremonies and exalted church authority, they departed from Paul. When the church became concerned with outward observances and forgot the spirit of life, Martin Luther found in Paul the impulse which led him to start the great Protestant movement. The church has constantly made the same mistake which the Judaizers made, that the Bible must be taken as literal authority and that religion must be always the same. But again and again Christians have gone back to Paul's doctrine of spiritual liberty and have found that the only way to do right is to come into such a friendship with Christ that you will desire, more than anything else, to know what is right and to do it.

Paul was the great liberal and progressive leader of his day. He seems to us old-fashioned in some of his ideas because we are living in a different age, when many changes have taken place. If he were here, he would have been the leader in those changes. Paul's great value is not in the special advice that he gave for his own day but in the spirit of progress which marked all his splendid leadership.

Paul's place in Christianity is that of the most devoted and loyal follower of Jesus. To him Jesus was the leader, and he wanted to live in the spirit of

his Master. He believed that, just as God was with Jesus, enabling him to live beautifully and manfully, so the same spirit could be with us. This great thought has come again and again through the centuries to the Christian church and has always given it new power.

And Paul's place in Christian history is that of the dauntless hero, who set himself a great task to which he believed God had called him, and never turned back no matter how hard or how dangerous it might be. Weak men and women have gained courage as they thought of Paul. Tempted people who have been ready to give up have rallied again as they remembered Paul. Troubled people, to whom life has been hard, have been cheered on to bear their burdens bravely under the inspiration of Paul.

Few men in the history of the world have ever had such a marvelous influence as this man who dared to say, "I can do all things through Christ who strengtheneth me."

PART III

A CONSTRUCTION OF THE LIFE OF PAUL

THE PUPIL'S "LIFE OF PAUL"

This book has been arranged so as to enable you to see Paul in his vigorous enterprise carrying his gospel through the world. The purpose of the discussions has been to give you an opportunity of expressing your own opinion about the way Paul met his difficulties and problems, and your appreciation of what seems to you to be noble in his character.

But it may be that you would like to bring together more definitely the facts in this great life so that you can remember them in the order of the history. The best way to do this would be to write yourself a "Life of Paul." It may be done according to the following plan:

Chapter

I. The city where Paul was born and educated
   1. The location of Tarsus
   2. Tarsus as a Greek city
   3. The commerce of the city
   4. The schools of Tarsus
   5. The Jews in Tarsus

II. Family and education
   1. The Jews in the Roman Empire
   2. The Roman citizenship of Paul's father
   3. Saul, the Jewish name
   4. The religion of a devout Jew

Chapter

5. The training of a Jewish boy
   a) Home training
   b) Trade
   c) Synagogue education

III. University training
   1. The education of a rabbi
   2. Paul's education in Jerusalem
   3. Gamaliel, the great teacher

IV. The persecutor
   1. Paul's opinion of the followers of Jesus
   2. Stephen, the martyr
   3. The persecution

V. Paul's conversion
   1. His religious nature
   2. The influence of Stephen
   3. The preparation for the vision
   4. The vision

VI. Paul's great plan
   1. Christianity as a missionary religion
   2. The extent of Paul's plan
   3. The plan of the five campaigns

VII. The first campaign
   1. The three missionaries
   2. The work in Cyprus
   3. The trip to Pamphylia
   4. Malaria and Mark's return
   5. The great success at Antioch in Pisidia
   6. Iconium and Derbe
   7. Worshiped and stoned at Lystra
   8. The first Christian churches

Chapter

VIII. The dispute about the Jewish Law
1. Paul's religion of liberty
2. The Jewish Christians
3. The gentile Christians
4. The generous spirit of the leaders of the Jerusalem church
5. The bigotry of the Judaizers

IX. The second campaign
1. Paul, Silas, Timothy, and Luke
2. The experience at Philippi
3. The church at Thessalonica
4. The speech at Athens
5. The church at Corinth

X. The third campaign
1. Three years at Ephesus
2. The burning of the magic scrolls
3. Paul's plan of the contribution for the Jerusalem church
4. The mob at Ephesus
5. Paul at Corinth
6. The journey to Jerusalem with the gift

XI. In prison
1. Paul in the temple
2. The mob and the arrest
3. The Jewish trial
4. Paul before Felix
5. Paul before Festus
6. Paul before Agrippa

XII. The last two years
1. Paul sent to Rome
2. The shipwreck
3. The messenger in a chain
4. The trial and execution

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THE CONSTRUCTIVE STUDIES

THE Constructive Studies comprise volumes suitable for all grades, from kindergarten to adult years, in schools or churches. In the production of these studies the Editors and authors have sought to embody not only their own ideals but also the best product of the thought of all who are contributing to the theory and practice of modern religious education. They have had due regard for fundamental principles of pedagogical method, for the results of the best modern biblical scholarship, and for those contributions to religious education which may be made by the use of a religious interpretation of all life-processes, whether in the field of science, literature, or social phenomena.

The Editors do not regard their task as complete because of having arranged for one or more books suitable for each grade. The series will always be subject to renewal and change. Books which, because of changing conditions in the religious world or further advance in the science of religious education, no longer perform their function will be dropped and new volumes will be added. In this way it is expected the series will always be adapted to those who are taking initial steps in modern religious education, as well as to those who have accepted and are ready to put into practice the most recent theories. As teachers profoundly interested in the problems of religious education, the Editors have invited to co-operate with them authors who have made practical experiments in the field in which they are asked to write.

The Editors are well aware that those who are most deeply interested in religious education hold that churches and schools should be accorded perfect independence in their choice of literature regardless of pub-

lishing-house interests, and they heartily sympathize with this standard. They realize that many schools will select from the Constructive Studies such volumes as they prefer, but at the same time they hope that the Constructive Studies will be most widely serviceable as a series. The following analysis of the series sets forth age groups and corresponding courses of study.

KINDERGARTEN

Religion in the Kindergarten (Bertha Marilda Rhodes). Designed as an aid in presenting religion to little children in a concrete, simple, and dramatic way. The Teacher's Manual is to be used with envelopes of pictures for the children.

A Church Vacation School Guide (Bertha M. Rhodes). An outline of two five-week courses for the vacation school. To be used with *Religion in the Kindergarten.*

My Sunday Kindergarten (Bertha M. Rhodes). This pupil's handbook is intended for use in connection with *Religion in the Kindergarten.* Songs, stories, and pictures are furnished in attractive pages. Each leaflet, bearing a note on Parents' Co-operation and space for the addition of picture cutouts, is punched ready for insertion in the cover. This material is all the child requires, as it takes the place of cards, papers, etc. It may be used in the Sunday school but preferably with the parents' help in the home.

PRIMARY

The Christian Way (J. Marie Leberman). This new study is the result of actual experimentation in the vacation church school. It is intended for the primary grades and includes Bible stories by E. May Munsell and songs by Faith Bushnell.

Stories of Shepherd Life (Elizabeth Miller Lobingier). A project of thirty-six lessons built around the life-activities of the early Hebrew shepherds. Gives the child many opportunities for drawing, making notebooks, sand-table work, dramatization, modeling, weaving, spinning, collecting, construction, etc. Teacher's Manual and materials for pupil.

Hebrew Home Life (Elizabeth Miller Lobingier). A single proj-

ect based on factual material and designed to follow *Stories of Shepherd Life.* There is a children's reader with many illustrations in color and a Teacher's Manual.

JUNIOR

An Introduction to the Bible for Teachers of Children (Georgia L. Chamberlin). ***The Books of the Holy Bible.*** The Bible contains many interesting stories and presents inspiring characters which are, however, buried in the midst of much that would not interest children. To help them to find these heroic stories, thus making the Bible to them a living book, is the author's purpose here. The story method is employed throughout, with the Bible in the hands of the children.

The Life of Jesus (Herbert W. Gates). In the fifth grade the children are offered a graphic, accurate, and well-selected arrangement of the life of Jesus from the point of view of Jesus as a hero. Every phase of his life calculated to inspire youth to Christian living is presented. Through the Notebook and the wealth of pictures, maps, and other illustrative materials furnished with it, the pupil completes and illustrates each of the chapters in the life of Jesus.

JUNIOR HIGH SCHOOL

The Story of Paul (Theodore Gerald Soares). This new study employing an unusual method utilizes fully Paul's vigorous, dramatic personality, and the events of his life which reveal his extraordinary courage, resourcefulness, and religious leadership. As a co-operative enterprise of teacher and pupils to achieve an understanding of Paul, the study provides for class discussion and for certain decisions at the end of each unit of study.

Heroes of Israel (Theodore G. Soares). This book is an excellent illustration of the process of conserving the religious values of the Old Testament as pupils advance in years. Each story contributes its ethical message. The full text of the stories is included in the pupil's book. The Teacher's Manual contains carefully prepared suggestions for the preparation and presentation of each lesson. The Pupil's Text presents the biblical material, retells the hero stories, and raises questions for class discussion.

Problems in Living (May K. Cowles). Character development

is Miss Cowles's purpose. Through her book runs the thread of a story in which the same boy and girl appear in each situation from which a lesson is to be drawn. In this way the lessons are made quite concrete, but at the same time they are general enough to allow of individual filling in of details.

Right Living: A Discussion Course for Boys and Girls (Maurice J. Neuberg). That character may be scientifically developed is the principle underlying *Right Living*, a discussion course for seventh- and eighth-grade boys and girls. The author has gathered nearly a thousand problems or life-situations which early adolescents face. The most prominent and crucial of these are presented here to the boys and girls in a manner and vocabulary adapted to their interests and needs. Biblical studies, references to general literature, and games and other character-building activities for motivating the studies are suggested.

SENIOR HIGH SCHOOL

Biblical Courses

The Life of Christ (Isaac B. Burgess). This study has been revised to employ the project method and to include the teacher's manual previously issued separately. Although intended for pupils of high-school age, and emphasizing those aspects of the life of Jesus which would most interest boys and girls who are beginning to think for themselves in religious matters, this book may be used as a basis for the study of the life of Christ for even older pupils. This study provides for a thorough and constructive type of work. The aim has been to enrich the religious life through a closer and deeper knowledge of the life of Jesus.

The Hebrew Prophets or Patriots and Leaders of Israel (Georgia L. Chamberlin). Many people who are interested in the work of boys and girls of high-school age have come to believe that the problems which the Prophets faced, and their manner of meeting those problems, provide the best material through which to approach moral, civic, and social situations in our own day.

A Short History of Christianity in the Apostolic Age (George H. Gilbert). The story of the early days of Christianity may be remote and dull, or vitally interesting, according to the method of its presentation. The author of this

book has chosen for emphasis living men rather than dead doctrines.

SENIOR HIGH SCHOOL

Ethical Courses

Our Church (John Leslie Lobingier). Here the vital elements of church membership are presented from the point of view of the life-interests of the high-school students themselves. The work of the church in all of its phases and its mission throughout the world are presented for discussion.

The Problems of Boyhood (Franklin W. Johnson). This book will be useful, not only in the Sunday school, but in day school, Association classes, or any field of boys' activity with boys. Such topics as Keeping Clean, Habits, Gambling, Betting, Clean Speach, Right Thinking, Sex, Loyalty, Self-Control, and other themes.

Lives Worth Living (Emily Clough Peabody). A course containing twelve studies for young women. Six of these studies present the lives of women from the Bible and Christian history, representing the varied spheres of women in the home, the social circle, public life, the business world, the religious world, and the professions.

Young People's Projects (Erwin L. Shaver). These projects comprise the best type of material now available with which to challenge young people to think through the problems of the Christian life. Ten programs here seek to provide for growth in Christian character through purposeful, complete, lifelike, and co-operative experiences on the Christian level. In order best to accomplish this aim, they are based on the project method, set forth in Mr. Shaver's recent book, *The Project Principle in Religious Education*. The projects are:

A Christian's Life-Work.

A Christian's Recreation.

A Christian's Attitude toward the Press.

Christian World-Builders.

Christian Young People and World-Friendship.

Young People and the Church.

The Other Fellow's Religion.

Christianizing Our Community.

A Christian's Education.

A Christian's Patriotism.

SENIOR HIGH SCHOOL

Supplementary Courses

Studies in the Gospel According to Mark (Ernest D. Burton). A careful study of the most graphic of the Gospels, aided by notes, questions for consideration, maps, pictures, and a dictionary. The principal object of this book is to show pupils how to master a biblical book.

Paul, Son of Kish (Lyman I. Henry). In this story imagination binds together isolated facts in a vivid historical restoration of the life of Paul, from his youth in Tarsus through his varied experiences to his martyrdom in Rome. This story assembles and faithfully blends with the Bible stories of the period the customs and historical incidents in relation to the personality of Paul.

ADULT GROUP

The biblical studies assigned to the high-school period are in most cases adaptable to adult classwork. There are other volumes, however, intended only for the adult group, which also includes the young people beyond the high-school age. Additional courses are in preparation; they will seek to interpret problems of modern life from the Christian point of view. The books now available are as follows:

The Life of Christ (Ernest D. Burton and Shailer Mathews). This revised edition takes advantage of the findings of New Testament scholarship of the last quarter-century, clearing up the meaning of certain passages in the gospel narrative.

The Student's Gospels (Shailer Mathews). The text used is from the Goodspeed translation. Matthew, Mark, and Luke, broken up into sections with covering titles, are arranged in three parallel columns. John appears as a separate unit.

What Jesus Taught (A. Wakefield Slaten). After a swift survey of the material and spiritual environment of Jesus this book

suggests outlines for *discussions* of his teaching on such topics as civilization, hate, war and non-resistance, democracy, religion, and similar topics. Can be effectively used by laymen as well as professional leaders.

Religious Education in the Family (Henry F. Cope). An illuminating study of the possibilities of a normal religious development in the family life. Invaluable to parents.

Great Men of the Christian Church (Williston Walker). A series of delightful biographies of men who have been influential in great crises in the history of the church.

The Story of the New Testament (Edgar J. Goodspeed). *Popular Edition.* Who wrote the New Testament and when and where and how? This book presents in a vivid and popular manner the situations out of which the New Testament books arose, the actual conditions of early Christian life which caused the writing of each book, and the manner in which each writer met the problem before him.

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